



A

PARAPHRASE

On the BOOKS of

Job, Psalms, Proverbs, and Ecclesiastes,

W I T H

NOTES Critical, Historical, and Practical.

In FOUR VOLUMES.

V O L. III.

Containing the Thirty-fourth to the Ninety-ninth
Psalms.

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A

PARAPHRASE

WITH

NOTES Critical, Historical, and Practical,

ON THE

Book of *PSALMS.*

PSALM XXXIV. SECT. XXV.

A religious thankful commemoration of peculiar favours and mercies. Earnest persuasives to the practice of piety and virtue, from this consideration that it secures the divine regard and protection; whereas the contrary incurs God's terrible displeasure. An ode or hymn of David, on occasion of his counterfeiting lunacy in the presence of ^b Abimelech or Achish king of Gath, and by that artifice probably escaping the punishment of a spy. 1 Sam. xxi. 10.

PSALM XXXIV. I.

I Will bless the LORD at all times: his praise shall continually be in my mouth.

PSALM XXXIV. I.

A N especial occasion now SECT. 25. offers, and it always PSALM gives me the sincerest pleasure, to declare an affectionate XXXIV. I.

^b *Abimelech*, i. e. *my father the king*, is supposed to have been the style or common title of their kings, as *Pharach* and *Ptolemy* were of the *Egyptian* monarchs.

SECT. 25. regard and ready becoming
gratitude to the divine Being:
 PSALM
 XXXIV. 1. his distinguishing favours,
with the peculiar goodness
and mercy which they mani-
fest, shall be honourably men-
tioned, the deepest sense of
them preserved and the most
lasting memorials transmitted.

2. My thoughts shall center
 on this good God, this pre-
 server of my life; I will glory
 and all my faculties be in
 transports to extol and adore
 him; and trust every thing
 that concerns me in his
 faithful hands: the humble
 and afflicted from all quarters
 shall readily congratulate my
 deliverance, and most cordially
 join me in thankful
 acknowledgments.

3. Come, my brave associates
 in adversity, we have wept,
 let us rejoice together; and
 do you cheerfully unite with
 mine your highest and most
 harmonious strains to cele-
 brate our common support
 and most bountiful bene-
 factor: our sympathies are
 most sensible and lively, in
 perfect concert and with a
 glorious unanimity let us
 ascribe to the Almighty all
 possible praises.

2. My soul shall
 make her boast in
 the Lord: the hum-
 ble shall hear thereof
 and be glad.

3. O magnify the
 Lord with me, and
 let us exalt his name
 together.

4. I sought the Lord, and he heard me, and delivered me from all my fears.

Clouded with dismal thoughts, and oppressed with heavy cares, I supplicated an Infinite Being to throw light on my counsels, and favour my just designs; and he instantly answered and effectually helped me: dispersed my apprehensive fears and brought me out of the greatest dangers.

PSALM
xxxiv. 4.

5. They looked unto him and were lightened: and their faces were not ashamed.

So certain and withal so speedy, to people seemingly at the last extremity, has succour frequently been sent, that in the very act of raising their thoughts and eyes to God they have been relieved; expecting his help has wonderfully assisted them; and as the result of their piety and virtue they have early experienced the most agreeable difference in their distressed countenances, the train of their mournful thoughts and the course of their perplexed affairs.

6. This poor man cried, and the Lord heard him; and saved him

And to support and encourage themselves in every future

B 2

* This psalm being an alphabetical one, and each stanza consisting of two versiculi or lines, Edwards thinks it very evident that one is wanting both in this and the next ver. However the sense seems to be compleat without any addition; and to be plainly this, that the humble looked to David, and seeing how God had dealt with him, were revived and encouraged.

SECT. 25 future emergency, all upright men to the end of the world, shall directly point at me as

PSALM
xxxiv. 6. an instance where integrity was not deserted ; saying, this neglected, persecuted, and according to human common estimates, very despicable worthless mortal offered up prayers with loud cries unto him that was able to save, and he pitied his misery, granted his request, and quickly redressed all his grievances.

him out of all his troubles.

7 They may always depend for help upon an Infinite God, for he hath appointed his angel or messenger as a mighty prince, or experienced general with a formidable army, to pitch his tents so as to guard on every side with an invisible heavenly host his faithful servants; preserve them from dangers, and defend them from the attempts and designs of their enemies.

7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

8 Let this sink deep into every mind as a certain most important maxim, especially let me invite and urge all men to make the experiment, that there is no one good like God : happy beyond thought and expression is the patient and modest, truly

8. O taste and see that the Lord is good ; blessed is the man that trusteth in him.

' pious

pious and virtuous, who sin- SECT. 25.
cerely obeys and entirely relies upon him.

PSALM
xxxiv. 8.

9. O fear the Lord, ye his saints: for there is no want to them that fear him.

As an instance of the highest prudence, and the ground of perfect security, you who profess true religion, fear displeasing God by pursuing wrong measures, or disobeying his righteous laws: for there is no want as to necessary support and all the most valuable interesting blessings, to those who steadily conform to these sacred rules.

10. The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any ^d good thing.

Notwithstanding their strength and fierceness young lions are sometimes disappointed of their prey and forced to endure pining hunger: arbitrary tyrannical and worldly minded men, in like manner, who depend wholly upon their secular power, multitude of riches, and rapacious

B 3

^d Bishop Hare and Edwards suppose כָּל טוֹב to have crept into the text from the margin, where they were designed as a supplement to the sense; for the metre, they take to be better, and the Hebrew more elegant without them. However there seems a beautiful contrast, [understanding by lions, covetous and ambitious men] betwixt them and righteous ones, the former are often disappointed in the objects of their most violent appetites; whereas the latter or religious virtuous men are unexpectedly preserved, and certain to obtain the noblest good on which their desires are fixed.

SECT. 25. cious avarice have been reduced to the utmost distress and indigence; and can neither be satisfied with nor secure of the uncertain tantalizing objects of their mistaken confidence: but they who employ their thoughts upon the greatness of God's power and goodness, and in their lives obey his commandments, may leave their moderate industry and honest designs to his care and management, fully assured that they shall never be abandoned by providence; nor left destitute of what is necessary and truly good for them.

11. Upon this subject, which is doubtless the foundation of all good and happiness, that you may not be in any respect mistaken, my dear children, allow me to be your instructor and most friendly monitor: give me only your attention and I will clearly describe to you the nature and properties with the effects and consequences of religious virtue; or strongly point out for you the glorious way to obtain the choicest favours and solid lasting blessedness.

11. Come ye children, hearken unto me. I will teach you the fear of the Lord.

12. What man is
he that desireth life,
and loveth many
days, that he may
see good?

Whatever man, for it ^{SECT. 25.} equally concerns the whole ^{PSALM} ~~whole~~
 human species, is desirous ^{xxxiv. 12.} truly to live and enjoy his existence in the greatest perfection; likewise, would willingly prolong his days to the utmost extent of a temporary being, and convert his allotment of earthly good to his greatest advantage and satisfaction; if his mind be only teachable, and his ignorance and error not grown old and obstinate I will prescribe to him.

13. Keep thy tongue from evil, and thy lips from speaking guile.

The first lesson I shall most ¹³ affectionately inculcate, is the exactest prudence in speaking, or the most perfect government of the tongue; to guard it against all profaneness to the dishonour of the Infinite Creator; and all falsehood, prevarication, flattery and calumny to the prejudice of your fellow creatures.

14. Depart from evil, and do good; seek peace, and pursue it.

Mark, to avoid with the ¹⁴ utmost circumspection and stand clear of all immoral vicious or mischievous dispositions and actions; and as

B 4 you

* Literally, as *Mudge observes*, *loveth days to see good*; that is, that loveth a long life in order to see good, the good of this world.

SECT. 25. you have ability and opportunity promote virtue and communicate happiness: moreover, endeavour by a carriage tending that way to conciliate and maintain peace with all men; be industrious and extremely solicitous to preserve and secure the invaluable blessing.

15 Neither doubt of a personal interest in and abundant recompence for such temper and conduct; the favourable regard of heaven and providence are certainly determined to the man of probity and benevolence; and when he prays under affliction or in adversity, he may depend upon the most speedy and effectual answer.

16 On the other hand, his menacing countenance and most fierce indignant looks are very justly directed against the enemies of mankind, and fomenters of dissension animosity and misery; to extirpate all memorials and remains of them from the

15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

16. f The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

^f *怒 faces*, seems very properly rendered by Maimonides, anger or indignation. *More Nevoch.* Par. 1. C. xxxvii. See 1 Sam. i. 18. as the passion of anger commonly first discovers itself in the countenance. This verse is proposed to be read in a parenthesis that the next may come in with propriety.

the earth, and consign their ^{SECT. 25.}
infamous names to ever-
lasting oblivion... ^{PSALM.}

xxxiv. 16.

17. *The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.*

The good and merciful ¹⁷ may for a season endure hard things from prevailing iniquity, but they should not on that account be weary or faint in their minds; for it is experienced and undoubted, that as certainly as they cry to the Lord, so certainly does he hear, will he deliver, and in due time provide them with a peaceful harbour and perfect tranquillity.

18. *The Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit.*

Neither ought they to conclude from the weight of their calamities or the power of their oppressors that relief is at a distance: the peculiar presence of the Almighty and sovereign relief, are approaching and exceeding near those whose spirits are broken and humbled with the burden of grievous distresses: those afflictions which have yielded the peaceable fruits of contrition meekness and righteousness, beyond all question are shortly to be succeeded with a temporal deliverance or rewarded with eternal loving kindness.

SECT. 25. In the mean time, the afflictive circumstances of a truly good and virtuous man to exercise and perfect his own integrity, or hold forth an illustrious example of self-denial and patience to the rest of the world, may be greatly diversified and full of perplexity and misery; at length however the thickest clouds disperse, he is made to survive all, and the LOR D restores his peace and prosperity.

20 Notwithstanding all the storms he has met with and dangers to which he has been exposed, in the end it shall appear that he has been signally protected; and so wonderfully preserved, that his whole body is safe, no bone fractured, not a single organ or instrument of the whole machine lost or rendered useless.

21 As to the wicked and designing man, who hath contrived and

19. Many are the afflictions of the righteous; but the LOR D delivereth him out of them all.

20. He keepeth all his bones: not one of them is broken.

21. 5 Evil shall slay the wicked: and they that hate the righ-

5 The difference of the divine œconomy with respect to good and bad men, here is remarkably signified, the former are frequently exercised and tried with afflictions, but when they befall the wicked they shall utterly ruin him? This and many other passages naturally lead the attentive reader to conclude, the Ancients believed and very frequently referred in their discourses to the rewards and punishments of the Deity.

righteous shall be
desolate.

and endeavoured the ruin of ^{SECT. 25.}
others, one mischief and ca-
lamity or other which befalls ^{PSALM}
him shall prove fatal: and
they that harbour evil designs
against, oppress and persecute
the innocent peaceable and
benevolent shall be remark-
ably punished universally de-
serted and come to no-
thing.

22. The LORD
redeemeth the soul
of his servants: and
none of them that
trust in him shall be
desolate.

The perfections of an im-²²
mutably just and good God,
are full security to his up-
right and faithful servants for
their preservation well being
and happiness; neither shall
any that believe his pro-
mises and obey his statutes
be always wretched or fi-
nally abandoned and utterly
perish.

punishments of a life to come. *Aben Ezra interpreteth one affliction killeth the wicked, when God delivereth the righteous out of many.*

PSALM XXXV. SECT. XXVI.

An invocation or obtestation made to a most righteous God for justice against inveterate enemies. Their character and behaviour described. Their causeless hatred. Their false accusations. Their base ingratitude. His own quite different conduct and most tender condolence for them in affliction. Their unworthy returns and savage cruelty. He engages in the best manner possible to express his thankfulness to be delivered from their persecution, and see them brought to confusion. He prays for his partisans and honest staunch abettors. An ode or hymn of David, as is presumed, when he was violently persecuted by Saul, and falsely accused by Doeg.

PSALM XXXV. I.

PSALM XXXV. I.

SECT. 26.
~~~~~  
PSALM  
XXXV. I.

I Am most iniquitously treated and falsely accused, espouse my cause, O thou God of truth and fountain of equity, against mine adversaries: enter the lists, invincible JEHOVAH, to defend me in opposition to those who are accomplishing by force of arms what they begun by vile arts and malicious calumnies.

2 As a mighty and valiant second in war, takes up the first arms, shield and buckler that come in his way, instantly to succour his friend over-

PLEAD my cause,  
O LORD, with  
them that strive with  
me: fight against  
them that fight a-  
gainst me.

z. Take hold of  
shield and buckler,  
and stand up for  
mine help.

overpowered with numbers SECT. 26.  
and in imminent danger; so <sup>PSALM</sup>  
do thou exert thy power in <sup>xxvii. 9.</sup>  
my favour, support me by  
thy presence, and protect me,  
unequal of myself for the  
contest, by thy providence.

3. ♦ Draw out  
also the spear, and  
stop *the way* against  
them that persecute  
me: say unto my  
soul, I *am* thy sal-  
vation.

Not only defensive but <sup>3</sup>  
offensive ones do thou im-  
mediately apply, and draw  
out the glittering spear or  
flaming sword to obstruct  
their rapid career, and damp  
their violent progress, who in  
their restless malice thus  
eagerly and cruelly pursue  
me: declare concerning my  
life which is plainly threate-  
ned, I the L O R D of hosts  
will hedge up their way with  
thorns,

¶ The most probable rendering seems to be, *draw forth*  
*the lance and short sword, scimitar or sagaris like the Persian acinaces*, to meet my persecutors.

The following lines may serve to illustrate this passage.

When force invades the gift of nature life  
The eldest law of nature bids defend:  
And if in that defence, a tyrant fall  
His death's his crime not ours.

Self-preservation's heaven's eldest law,  
Imprest upon our natures with our life,  
In characters indelible. Who shrinks  
From this great cause is wanting to his reason;  
But when our honour is traduc'd and stab'd at  
"Tis virtue, 'tis heroick fortitude  
Then to encounter violence with force.

SECT 26. thorns, and undertake for  
thy preservation.

PSALM  
xxxv. 3, 4.

Then they certainly shall as I cannot but wish and pray most heartily that they may, be disappointed and shamefully routed who thus horridly aim to take my life: may their counsels be infatuated, their views defeated and the utmost terror and confusion seize their minds, who have formed against me these detested schemes of mischief and destruction.

5 Let them retreat and be dispersed with the greatest precipitation and disorder; as empty light chaff is driven and scattered before the mighty wind or raging tempest: and as if a messenger from on high, or avenging destroying angel was executing his dreadful office in their utter subversion or total overthrow, let the victory be improved and

4. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5. Let them be as chaff before the wind: and let the angel of the Lord chase them.

<sup>i</sup> *Angel of the Lord,* Mudge interprets a very violent wind: he maketh his angels winds, &c. Are not these words of David to a contrary purpose exactly like those of Jacob, which he used in his form of benediction upon the sons of Joseph, Gen. xlviij. 16. *The angel which redeemed me from all evil bless the lads.* And as the latter signifies no more than a desire that his children might enjoy the angelical protection by the special favour of God to them, so those of the psalmist the reverse hereof. See Lew. Heb. Ant. Vol. III. p 16.

and the hot pursuit put it out SECT. 26.  
of their power ever to rally  
or make head again.

PSALM  
xxxv. 5.

6. Let their way  
be dark and slippery,  
and let the angel  
of the LORD per-  
secute them.

Let all difficulties and ob- 6  
structions of obscure darkness  
and slippery roads increase  
the dangers of their hasty  
flight, and prevent their escape  
from their quick pursuers ;  
as a winged vindictive angel,  
let the enemy press hard upon  
them, giving them mortal  
wounds or hurrying them  
into unavoidable fatal snares.

7. For without  
cause have they hid  
for me their <sup>k</sup> net in  
a pit, which without  
cause they have dig-  
ged for my soul.

For without any wrong  
done, or the least intended  
offence given on my part,  
from meer unprovoked malice  
they have formed and  
are carrying into execution  
the most treacherous and per-  
nicious designs against me :  
as nets are concealed or pits  
digged to catch wild beasts,  
so artful and industrious are  
they, I repeat it, without any  
reasonable grounds to take  
me by surprize and effect my  
utter ruin.

When

\* The latin *rete* seems borrowed from נָסַע and the whole passage as Hammond observes to denote the manner of *toils* among the Jews; viz. digging a hole, and slight covering it over, and hiding it, and setting a snare in it, that they that [not seeing] prest the clod, and fell therein, might be caught, and held from getting out again.

**SECT. 26.** When he knoweth not,  
 nor is at all apprized of it,  
**PSALM** let ruin and destruction fall  
**xxxv. 8.** upon the inhuman wicked  
 author of this mischief; in  
 that very snare he hath laid  
 for me let him be taken: and  
 be involved in those calamities  
 and miseries and extir-  
 pated by them which he un-  
 weariedly laboured to heap  
 upon his innocent neighbour.

8. <sup>1</sup> Let destruc-  
 tion come upon him  
 at unawares, <sup>and</sup> let  
 his net that he hath  
 bid catch himself:  
 into that very de-  
 struction let him fall.

9. And as I am very sensible  
 I must be indebted to a most  
 just and good God for so  
 signal a mercy, I will be sin-  
 cerely thankful for it: in as  
 much as such a deliverance  
 seems expedient indeed abso-  
 lutely necessary for my own  
 safety and to bring about the  
 designs of providence, I shall  
 most heartily rejoice in it as  
 the **LORD's** doing, and as an  
 event wonderfully propitious  
 to my affairs.

10. Every individual member  
 and organ of my whole bodily  
 frame

9. And my soul  
 shall be joyful in  
 the **LORD**: it shall  
 rejoice in his sal-  
 vation.

10. <sup>m</sup> All my  
 bones shall say,  
**LORD**, who is like  
 unto

<sup>1</sup> Mudge renders, *Let the pit be mindeth not come in his way; and his net which he haib bid catch himself: into the very same pit let him fall. At unawares, literally when he knoweth not.*

<sup>m</sup> Some render all the vigour and strength that is in me shall be spent in celebrating thy praises; others, though I have nothing left but skin and bone I will ne<sup>c</sup>t be wanting in this respect.

unto thee, which deliverest the poor from him that is too strong for him, yea the poor and the needy, from him that spoileth him.

frame, which has been affected, and all matters which concern me embarrassed, will take a different aspect, and may properly in acknowledgments of gratitude declare, O Almighty most righteous and gracious God and Father, who in heaven or earth resembles or can be compared to thee, who in thy inexpressible and unparalleled kindness and compassion workest out deliverance for the destitute and distressed, from adversaries he can neither escape nor cope with: yea, which is not the manner of men, the indigent friendless and greatly injured thou rescuest from his powerful antagonist and proud oppressor.

SECT. 26.  
PSALM  
xxxv. 10.

11. False witnesses did rise up: <sup>a</sup> they laid to my charge things that I knew not.

Among other instances of vile iniquity, wretches have been suborned, or risen up on their own accord, to give publick testimony to the wickedest falsehoods; and I have been taxed, and subtly interrogated in order to make me accuse myself of crimes I am not conscious of, nor that ever entered into my thoughts.

<sup>a</sup> They laid, &c. Heb. they asked me, and would have made me mine own accuser.

**SECT. 26.** PSALM **xxxv. 12.** And to aggravate further their ill usage, it is marked with a most perfidious and detestible ingratitude: to that degree that those who are under peculiar obligations, not only return mischiefs and injuries for them, but attempt to embitter and even deprive me of my life.

**13** On my part, notwithstanding their malignity, when they lay under affliction I was truly concerned for them, and gave all the tokens of a disconsolate mourning; not only restrained all pleasurable scenes, and gaiety of apparel, but my usual cloathing and ordinary food; most humbly and ardently to implore their recovery: these most expressive acts of meekness and charity had no effect upon their evil tempers and perverse dispositions, to cure their

12. They rewarded me evil for good, to the <sup>o</sup> spoiling of my soul.

13. But as for me, when they were sick, my cloathing <sup>was</sup> sackcloth: I humbled my soul with fasting, and <sup>P</sup> my prayer returned into mine owa bosom.

<sup>o</sup> Mudge renders *extirpation*, abortion, bereavement to my soul; that is, that I may be bereft of my soul as a woman of an abortive child; *it may slip from me*. It is applied to a tree that casteth its fruit before it is ripe, a land that is barren or a country stripped of its inhabitants.

<sup>P</sup> Mudge renders, my prayer *refled* or settled in my bosom, I was never without a prayer for them in my breast. For, he adds it would be odd to talk of a prayer's *returning*, without having mentioned any prayer at all. *Schmidius*, he prayed so ardently that the tears of him praying fell upon or dropt into his bosom.

their obstinacy or in the least abate their hatred: at the same time I thought them my duty, what humanity dictated, and still continued to pray often and most fervently for them.

PSALM  
xxxv. 13.

14. I behaved myself as though he had been my friend or brother: I bowed down heavily, or as one that mourneth for his mother.

When it was signified, that one of them, who never returned such kindness, was any way afflicted or distressed, I most cordially sympathized: and in all respects behaved myself as if he had been my particular friend or near relation: my stooping gate and downcast looks shewed, that I lamented like a most affectionate mother, for the tender life of her beloved off-spring.

On the contrary, when any misfortune or calamity befel

C 2

me

<sup>a</sup> *Heb. a mourning mother*, which indeed is the fittest instance of a passionate sorrow: and so the *Jewish Arab.* renders. *Mudge* remarks, these two verses express in the strongest images, the insults of his enemies; when he halted from weakness, they gathered about him, and mocked him with a mimick halting: [for נִכְזָב properly signifies people weak in their legs, and consequently limping and crouching] they would come behind him and rend his garment, for עֲנָק I think, says he, never signifies any thing else: they would grin their teeth at him amidst the loosest, most abandoned, profligate [for there is not a worse word than עֲנָק] buffoons by profession, buffoons by buffoonry: for so he understands with the LXX. *μωροὶ μωροῖ*, quasi, the <sup>ה</sup> absorbed in the עֲנָק, as in עֲנָק.

**SECT. 26.** *me they openly rejoiced, never dissembled the pleasure it gave him; and immediately assembled to avail themselves of the sad circumstance to my further disadvantage: yea, the most worthless obscure villains, vulgar infamous creatures, never of my acquaintance nor even known to me, unanimously assembled to conspire my hurt: they charged me with crimes I was not conscious of, and took my circumstances and actions by the worst handle; never ceasing most barbarously to rend my reputation with reproaches and slanders.*

**16** At their entertainments and festivals, by means of pantomimes buffoons or sycophants, they had me personated in distorted gestures and deformed motions to throw

themselves together: *yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not.*

**16.** With <sup>s</sup> hypocritical mockers in feasts: they gnashed upon me with their teeth.

\* *Abjects, the smiters with the tongue as Ainsworth from הַבְּנִים to beat, or as Schultens, villains, infamous men, whipped out of the earth.*

\* *Rab. Sal. mentions vain proud persons that were so fond of flattery as to hire people for this purpose, and give them cakes baked with honey, that they might have their full of the poison. Hammond renders, trencher friends, mockers for a cake, or jesters and scoffers for a meal's meat as their reward from *אָי* to *bake*: and derives our English word knave from 'אָי *simulatores* men that *act parts*, or personate, whisperers, backbiters, or as Pocock from the Arabic *zirverse* crooked mockers. See Prov. xxviii.21.*

throw upon me the utmost <sup>SECT. 26.</sup>  
contempt and abhorrence :   
upon every odious representation or additional scoff, in  
the highest degree of indignation they grated or  
grinded their teeth as if ready  
to devour me.

PSALM  
xxxv. 16.

17. LORD, how long wilt thou look on ? rescue my soul from their destructions, my darling from the lion.

O all knowing and most <sup>17</sup> just GOD, how long wilt thou be a spectator of these scenes and indignities, and yet connive at or suffer them ? set my life free from that destruction which they have prepared for it, this one life of mine from the jaws of savages.

18. I will give thee thanks in the great congregation : I will praise thee among much people.

I will acknowledge the <sup>18</sup> inestimable favour, by the most publick solemn thanksgivings, in presence of the great assembly, when from every quarter they are met for religious worship at Jerusalem : in sacred hymns composed on purpose I will celebrate thy goodness and faithfulness in the midst of the largest concourses of people.

19. Let not them that are mine enemies wrongfully rejoice over me : neither

Let not, I beseech thee, <sup>19</sup> those wicked men who are without any real demerit or

C 3

provo-

\* As in *Pal. xxii. 20.* Schmidius and Mudge render, *my darling, my poor solitary, unicam solitarium animam meam.*

**SECT.** 26. **PSALM**  
xxxv. 19.

provocation become mine  
enemies and persecutors, pre-  
vail against and triumph over  
me: neither allow them with  
impunity to give signs of  
contempt and insult, in order  
to bring me under a general  
odium, who have conceived  
groundless prejudices and a  
most unreasonable causeless  
hatred.

ther let them <sup>a</sup> wink  
with the eye, that  
hate me without a  
cause.

20 For they do not give fa-  
vourable and candid repre-  
sentations of matters, there is  
not a tendency in their dis-  
course and reports to the  
peace and safety of harmless  
undesigning people: but they  
invent and contrive to en-  
tangle and destroy those who  
desire to lead peaceable and  
sober lives in all godliness  
and honesty.

20 For they speak  
not peace, but they  
devise deceitful mat-  
ters against them that  
are quiet in the land.

21 Indeed they have not dealt  
only in surmises and secret  
calumnies, they have openly  
avowed

21. Yea, they  
opened their mouth  
wide against me, and  
said, <sup>w</sup> Aha, aha, our  
eye hath seen it.

<sup>v</sup> *Wink with the eye*, probably make signs to one another  
to seize him, or to intimate, " now we are sure of him,  
" 'tis impossible he should escape us." However, the most  
usual sense of the expression is giving tokens of wily craft  
and artful subtle design or guile, in opposition to simplicity  
open plainness and sincerity.

<sup>w</sup> *MR Mudge* observes is an interjection of insult, upon  
seeing the misery of an enemy; for which reason he turns  
the next thus, *our eye feasts its sight*, as it would be with the  
construction of a **2** after it. But some understand this of  
*one foul fault or other* whereof they accused *David*, and of  
which they declared themselves *eye-witnesses*.

avowed a diabolical enmity, SECT. 26.  
PSALM  
XXXV. 21.  
and stretching their throats  
to the utmost have said, he  
is served right, it is well  
done, fie even fie upon him;  
for to our own certain know-  
ledge he is the wickedest of  
men, and now he shall most  
justly and fully be punished  
for it.

22. *This thou hast  
seen, O Lord,  
keep not silence: O  
Lord, be not far  
from me.*

Most just and true God, 22  
thou hast seen their iniquity,  
and knowest my innocence;  
do thou cause that the truth  
be brought to light: O thou  
most equal and powerful  
avenger, do thou appear to  
vindicate and save me speedi-  
ly before I fall a sacrifice.

23. Stir up thy  
self, and awake to  
my judgment, *even*  
unto my cause, my  
God and my Lord.

Be not as if thou sleepest 23  
in inactivity, or couldst pos-  
sibly be indolent or uncon-  
cerned in the case; rouze to  
judge and act vigorously on  
my side, O most powerful and  
most merciful Lord God.

24. Judge me, O  
Lord my God, ac-  
cording to thy righ-  
teousness, and let  
them not rejoice over  
me.

Pronounce sentence and 24  
execute it, great and good  
God, according to thy own  
laws of equity unchanging  
truth and everlasting righ-  
teousness;

\* This expression follows with a peculiar elegance, the enemy had said, *our eye hath seen*, and begins, *thou hast seen*, answering to the former; *they have opened their mouths, keep not thou silence.*

SECT. 26. teousness; and let them not  
 in defiance of all just rules  
 PSALM  
 xxxv. 24. trample upon, and finally  
 triumph over me.

25 Let them not from the  
 success of their wicked and  
 pernicious designs, have oc-  
 casion to congratulate and  
 applaud themselves, and say  
 in their exulting pride, excel-  
 lent! To a tittle as we de-  
 sired: let them not be able  
 to say in the utmost arrogance  
 and self-sufficiency, we have  
 overpowered him at last, and  
 accomplished all our wishes  
 in his entire destruction.

26 Frustrate their hopes, and  
 throw confusion on their mea-  
 sures, one and all of them, who  
 are of such inhuman cruel  
 tempers as to be delighted  
 in my wrongs and misfor-  
 tunes: let them be covered  
 with and buried in ignominy,  
 disgrace, and inextricable end-  
 less confusion that would raise  
 themselves upon and glory in  
 my ruin.

27 On the other hand, by ex-  
 tricating me from these diffi-  
 culties and restoring my tran-  
 quillity, do thou fill their  
 hearts with joy and their  
 mouths with songs of praise,  
 who generously espouse my  
 interest,

25. Let them not  
 say in their hearts,  
 Ah, so would we  
 have it: let them  
 not say, we have  
 swallowed him up.

26. Let them be af-  
 shamed and brought  
 to confusion toge-  
 ther, that rejoice at  
 mine hurt: let them  
 be cloathed with  
 shame and dishon-  
 our, that magnify *themselves* against  
 me.

27. Let them shout  
 for joy, and be glad  
 that favour my righ-  
 teous cause: yea, let  
 them say continual-  
 ly, let the LORD  
 be magnified, which  
 hath pleasure in the  
 prosperity of his ser-  
 vant.

interest, and are staunch ad- SECT. 25.  
 vocates of my most just cause: —————  
 give them pleasing room al- PSALM  
 ways to say, let the Omnipotency and Benevolence of  
 a faithful God be exalted in the highest strains, who tho'  
 he may suffer him who is devoted to his fear and obedience to be in heaviness for a season, hath nevertheless a peculiar regard for him; and in due time will, as what is most acceptable to him, bring about his deliverance and establish his prosperity.

28 And my tongue shall speak of thy righteousness, and of thy praise all the day long.

My duty and highest pleasure it will be, as a tribute of gratitude, to meditate, declare, and continually dwell on thy equity and boundless mercy in so distinguishing a favour.

## PSALM XXXVI. SECT. XXVII.

*The principles and character of a wicked man and ungodly hypocrite. The perfection and providence of God. The advantages of true religion. The fatal consequences of iniquity. Supposed to refer to the beginning of Saul's jealousy and persecution. An ode or hymn of David, the servant of the Lord, directed to be performed by the principal musician.*

## PSALM XXXVI. I.

SECT. 27.  
PSALM  
xxxvi. I.

THE more I consider it, the more fully satisfied I am, and in the bottom of my heart believe; that a wicked man's defection from virtue, and prevarication with God's righteous laws, afford the most positive assurance, even oracular decisive proof; that whatever pretences he makes, he is not under the influence of religious principles, nor does any thing sacred restrain him from the greatest abominations.

For

## PSALM XXXVI. I.

THE transgression of the wicked is within my heart, that there is no fear of God before his eyes.

<sup>7</sup> Mudge, remarks □ַי is well known to be never used, but in the sense of a divine inspiration or oracle: and renders the wicked man hath an oracle of rebellion within his heart: the wicked man has no regard to the oracles of God; he has one of his own heart [וְלֹא with the Seventy] which dictates nothing but rebellion. There seems to be a peculiar poetick beauty in the original, and wickedness introduced as a person speaking, as some interpret it — his vile actions declare that in the eye of God he hath no religion at all.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

For so long as he acteth, SECT. 27.  
and is determined he will act  
in this immoral and abandoned manner, he contrives  
a thousand little arts and  
deceits to soothe his own guilty  
mind, and make vice sit easily  
upon it; never considers what  
religion and integrity would  
dictate; till he hath arrived  
to such a degree of hardened  
and impenitent wickedness,  
that he either throws off all  
disguises and avows iniquity;  
or they are universally seen  
through, and it appears in so  
strong a point of view as to  
shock all mankind.

PSALM  
xxxvi. 2.

3. The words of his mouth are iniquity and deceit: he hath left off to be wise, *and* to do good.

His expressions and declara- 3  
tions however smooth and  
oily are full of treachery and  
hypocrisy: he hath not only  
entirely ceased from doing or  
intending any thing which  
manifests

2 Mudge observes the latter clause of this verse is expressed harshly at best, but he thinks will tolerably bear this translation. His iniquity *must be found out*, is a construction of the same kind with *Psal. xxxii. 9.* His cheek *must be pressed*, &c. his cheek *is made to press*; so here his iniquity is made to find out in order to hate. The meaning seems to be, to his own thinking he hath smoothed polished or made his sin appear fair and glossy, as if there was nothing coarse and rough in it before God, when as the LXX. has it, his sin is ready to be found out, i. e. *when God is ready to find out and hate and punish his iniquity.*

Fenwick renders, *he smooths or flatters himself in his own eyes too much to see his sin so as to hate it.*

**SECT. 27.** manifests wisdom or goodness but he has no inclination to be acquainted with, or to know them.

**PSALM  
xxxvi. 3.**

4 In the most sedate and deliberate manner on his bed, he contrives how to execute schemes of mischief; 'tis not accidentally, by sudden incursion, or violent temptation that he does it, but he most resolutely designs and uniformly aims at that which cannot according to its natural tendency be productive of any good or happiness; he feels not remorse for, nor has in a just abhorrence what is evil injurious and pernicious.

5 Nevertheless, thou who hast made this perverted creature, and all mankind, art totally the reverse of these qualities, and my only resource from the dire effect of them: suffer me to turn from these disagreeable scenes owing to degenerate men, and contemplate, O eternal Deity, thy wonderful goodness clemency and mercy, which extend to the utmost elevation of thine exalted heavens: and thy truth and faithfulness which diffuse themselves unto the clouds; which are invariable and unbounded.

Thy

4. He deviseth mischief upon his bed, he setteth himself in a way *that is* not good, he abhorreth not evil.

5 Thy mercy. O  
LORD, is in the  
heavens: and thy  
faithfulness reacheth  
unto the clouds.

6. Thy righteousness *is* like <sup>a</sup> the great mountains ; thy judgments *are* a great deep : O Lord, thou preservest man and beast.

Thy justice and equity SECT. 27.  
PSALM  
xxxvi. 6.  
which are likewise certain, established, and conspicuous as the highest mountains ; thy ways of proceeding with men, and governing the accountable moral world, with the future judgment thou hast reserved them for, which are as unfathomable as the deepest part of the profound ocean : O thou all-powerful and most bountiful God, thy Omnipotence constantly supports, and thy providence liberally supplies both man and beast.

7. How excellent is thy loving kindness, O God ! therefore the children of men put their trust under the shadow of thy wings.

Inexpressibly transporting to think of, and inestimable in itself is thy glorious darling perfection, thy unconfined and impartial benevolence, O thou holiest and best of Beings ! It is on account of this disinterested most amiable attribute, that imperfect frail men of all nations and ages conceive hopes of protection ; and repose confidence in thee ; that all evils and calamities shall be prevented or overruled so as not greatly and lastingly to prejudice them.

The

<sup>a</sup> Literally, *mountains of God*, an usual idiom when they would magnify any thing to add the word *God* to it.

SECT. 27.  
PSALM  
xxxvi. 8.

The plentiful provisions and richest delicacies of thy house and table shall entertain and regale them to their entire satisfaction, who by devout affections and uniformly virtuous lives recommend themselves to thy guardianship: and as from a perpetual current or overflowing fountain thou wilt abundantly gratify all their noblest relishes: they shall command and truly enjoy all desirable accommodations and blessings, which thy bounty supplies and thy favour accompanies.

9 Neither is it possible that persons of this character, and possessed of these privileges should ever know the want of any real good: for under thy direction and absolutely at thy disposal, are inexhaustible sources of felicity and glory: in the light of thy countenance, and secure

8. They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.

9. For with thee is the fountain of life: in thy light shall we see light.

<sup>b</sup> These expressions which denote the abundance of divine blessings upon the righteous man, Bludge supposes to be taken from the temple from whence they were to issue: under the *covert of the temple* they were to be sheltered; *the richness of the sacrifices*; *the streams of oil, wine, odours, &c.* the *Holy Candlestick*. As to the *fountain of life*, he adds, [possibly there might be a living spring too within the precincts of it] from whence the *brazen sea, &c.* might be supplied. See *Psalm. xlvi. lxxxvii.*

of thine approbation and conduct, in whatever condition, we shall infallibly have all things some way conducing to our greatest benefit, and shall in due season be possessed of all blessedness we can enjoy or reasonably aspire after.

SECT. 27.  
PSALM  
xxxvi. 9.

10. <sup>c</sup> O continue thy loving kindness unto them that know thee: and thy righteousness to the upright in heart.

Perpetuate, we beseech <sup>10</sup> thee, never withdraw, the only ground of all substantial permanent felicity, thy bounty and goodness unto those who confess the supreme worth of this privilege by the constant endeavours of virtuous lives to secure it: and never cease to display equity and mercy by thy providence in favour of those, who according to the exactest measures of their connexions and circumstances, sincerely practise equity and mercy.

Particularly, in relation to <sup>11</sup>, my own case suffer not my person or property to be ravaged

11. <sup>d</sup> Let not the foot of pride come against me, and let not the hand of the wicked remove me.

<sup>c</sup> Heb. Draw it out at full length, exercise, extend it to the utmost and perpetuate it.

<sup>d</sup> Edwards renders, let me not be trampled upon by the foot of pride, nor be shaken in pieces by the arm of the wicked. He thinks the fall was a sudden one, and upon the very spot where they practised their treachery, and that this is the proper force of □וּ, as ינ denotes the very instant.

The strength and elegance of this passage is exceeding obvious, and the wicked pointed at or as it were placed before the readers view in the description of his downfall.

**SECT. 27.** vaged or trampled on by  
 men grown insolent and ty-  
 rannical with power: and let  
 it not lie at the pleasure of ar-  
 bitrary and unjust men to un-  
 settle and displace me from  
 my present most agreeable  
 situation.

**12** As it has formerly hap-  
 pened to people of this dis-  
 tracting temper and aban-  
 doned character, I do rely  
 upon the divine providence  
 and promises, it shall again  
 be remarked as upon the  
 slain in a field of battle, there  
 fell the slaves of their own  
 corrupt passions and wild  
 ambition! Their cause was  
 bad, and their pride bound-  
 less! they are now enough  
 humbled! they shall never  
 arise from the earth to do  
 further mischief!

12. There are the  
 workers of iniquity  
 fallen: they are cast  
 down, and shall not  
 be able to rise.

## PSALM XXXVII. SECT. XXVIII.

*Wicked men, however prosperous, no objects of envy. Their secular advantages short-lived. Religion the ground of divine favour, and substantial happiness. Unaccountable successes and flourishing circumstances of ungodly men no reasons why the righteous should murmur, much less imitate. Moral judicial differences sometimes made in this life, and worldly acquisitions transitory. The inheritance of the just man eternal. In times of publick calamity he is preserved: the wicked most probably to perish in such times.* A psalm of David. Ver. 1—24.

## PSALM XXXVII. I.

**F**RET not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2. For they shall soon be cut down like

VOL. III.

## PSALM XXXVII. I.

**A**LLOW me to caution SECT. 28. you, who are an advocate for virtue, and aiming by its steady practice at the noblest good, against being tempted to emulate, or in worldly respects expecting to rival or equal wicked men: neither do you cherish the least passion of envy or jealousy, that might draw you into the same courses with the oppressor and unjust man, in order like him to fare deliciously, live at ease, or rise to earthly dignity.

For all their most specious 2 appearances, and dreams of earthly power and grandeur are

D

PSALM  
XXXVII. I.

**SECT. 28.** are fallacious transient and quickly vanishing: like the <sup>PSALM</sup> ~~grass~~ they flourish for a short season and then are cut down, or as the herb a while verdant, soon decline die and wither.

like the grass, and  
• wither as the green  
herb.

3 Let it be your solicitous care to pay an uniform obedience to the laws of God, and repose an entire confidence in his most gracious providence; enjoying moderately, and freely communicating out of his liberality to supply the wantsof others:and never doubt having a comfortable subsistence and peaceable lasting settlement: it is highly probable if not infallibly certain, that your rational piety and regular honest industry shall effectually guard you against necessities and distresses.

3. Trust in the L ORD, and do good, so shalt thou dwell in the land, and f verily thou shalt be fed.

4 Cultivate, moreover, a cheerful thankful spirit and temper;

4. Delight thyself also in the L ORD; and he shall give thee the

• *Drop off like a withered leaf or fig, i e. shall be stript of all his wealth and happiness reputation and esteem. It is observable of this psalm, that it is another alphabetical and very instructive elegant composition; of the sententious or proverbial kind.*

• The words might be rendered, *feed on truth, i. e. conform to its dictates, and be satisfied with its effects. Or observe what will come of keeping the faith and constantly adhering to truth and virtue. So the Targ. and Syr. Schultens, which seems to be the sense, thou shalt dwell peaceably in, and securely feed on possess or enjoy the land. Amoris. vers. 14.*

the desires of thine heart.

temper : and so far from ex- SECT. 28.  
pecting satisfaction from or placing your happiness in earthly things ; consider the contemplation of Deity, submission to providence, and obedience to the laws of virtue as the only sources of the purest pleasure and the noblest prospects ; and truly make them so to yourself : the consequence shall be moderate desires as to every thing besides, contentment with what a wise and good God bestows, and abundant gratification to your best and highest wishes.

PSALM  
xxxvii. 4

5. Commit thy way unto the Lord : trust also in him, and he shall bring it to pass.

With an unreserved and entire devotion and dependence, leave the issue of your best concerted measures, and laudable honest endeavours to the divine management : do your part faithfully, be prudent resolute and vigorous ; and doubt not a divine assistance and concurrence to accomplish the utmost of your views, or effect what is unspeakably more for your advantage.

6. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

And though your situation be obscure, and opportunities for a time denied of appearing to advantage; yet your

SECT. 28. shining merit and virtue shall  
 overcome all difficulties; as  
 PSALM xxxvii. 6. the rising sun disperses the  
 mists and darkness: and if  
 envy assault, calumny asperse,  
 or injurious vile usage a while  
 obstruct that growing fame,  
 which follows substantial and  
 inflexible integrity; yet di-  
 vine providence with your  
 daily practice shall in due  
 time disappoint them: and  
 render the meanest arts or  
 wickedest designs only sub-  
 servient to the worthy man's  
 greater lustre and glory: as  
 the sun not only returns from  
 under a cloud, but shines with  
 more brightness, till with its  
 meridian splendour it pro-  
 claims itself to all the whole  
 hemisphere.

7. Submit to and rest satis-  
 fied with the ordinary course  
 of things, and beware of pre-  
 cipitancy and impatience of  
 temper and carriage: readily  
 embrace them when they  
 happen, do not attempt to  
 make times and seasons, but  
 leave them to him who ab-  
 solutely governs them: do  
 not give way to any surmises  
 or

7. Rest in the  
 LORD, and wait pa-  
 tiently for him; <sup>6</sup>  
 fret not thyself be-  
 cause of him who  
 prospereth in his  
 way, because of the  
 man who bringeth  
 wicked devices to  
 pass.

<sup>5</sup> The Syriac renders *fret*, &c. *emulate him not to commit*  
*iniquity*: and the Arabic, *imitate not the evil man*.

or murmurings, resentful pas- SECT. 28.  
sions or undue complaints, PSALM  
so as to pursue any indirect xxxvii. 7.  
measures, on account of an  
ungodly man, who, as to this  
world, prospereth in a way  
that is evil, and is successful  
in unjust and mischievous  
contrivances.

PSALM  
XXXVII. 7.

8. Cease from anger, and forsake wrath: fret not thyself <sup>h</sup> in any wise to do evil.

It may be difficult to guard against all degrees of uneasiness and perturbation, but do you resolutely check the first emotion of discontent and anger: with sober thought, and calm reason timely supersede, and effectually prevent the rising tempest or growing indignation: especially shun all wrong practices, and never let accidental differences become the occasion of deliberate faults or actual transgressions.

9. For evil doers  
shall be cut off: but  
those that wait upon  
the LOR D, they shall  
inherit the earth.

For the prosperous sinner, who commits those iniquities of fraud and oppression, in order to grow rich and great; shall by some signal punishment in this world come to an untimely end: or in another, shall be extremely and eternally miserable: whereas

D 3 the

<sup>4</sup> Judge translates the last clause, to make the sense fall in round, it is only to his own prejudice.

**SECT. 28.** the upright humble and truly religious shall at length prosper and triumph, either in the advantages of the present state, or the greater blessedness of a future endless being.

**PSALM xxxvii. 9.** 10 And that the apparent delay of certain approaching judgment, may be no temptation to swerve from the rules of the strictest virtue, be sure it is a very short one: how remarkably soever at present the wicked may be distinguished and seemingly favoured; both he himself and every thing which belonged to him, shall in a very little time, by the common mortality, or some sudden stroke of divine justice, be wholly swept away: yea, you shall look and diligently enquire for the crowded place of his late splendid dwelling, but nothing at all remains, not so much as the ruins of a decayed house, or foot-steps of a desolate fabrick.

**11.** On the other hand, the meek spirited and gentle unto all men, the quiet and harmless who are free from passion and violence, from haughtiness and turbulency shall generally be secured in the peaceable

10 For yet a little while and the wicked *shall not be*; yea, thou shalt diligently consider his place, and it *shall not be*.

11. But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.

able and undisturbed pos- SECT. 28.  
session of their rights and  
privileges by the peculiar  
providence of a good God :  
<sup>PSALM</sup>  
<sub>xxxviii. 11.</sub>  
and shall enjoy the noblest  
satisfaction, in the abundance  
of peace their tempers and  
practices tend to promote and  
establish, and especially in the  
inheritance they shall hereby  
have allotted them in that  
new earth where peace and  
righteousness are for ever to  
dwell.

12. The wicked  
plotteth against the  
just, and gnasheth  
upon him with his  
teeth.

The ungodly and tyran- 12  
nical takes all occasions, and  
forms treacherous and mis-  
chievous designs to subvert  
and destroy the upright; he  
gives the strongest tokens of  
a remorseless furious zeal to  
execute them.

13. The Lord  
shall laugh at him,  
for he seeth that his  
day is coming.

The Almighty Being ob- 13  
serves with the utmost con-  
tempt his impotent malice,  
detects his vain projects and  
frustrates them; he only  
hastens upon the wretch him-  
self for his wickedness the  
dreadful day of his own mor-  
tality and utter destruction.

14. The wicked  
have drawn out the  
sword, and have bent  
their bow to cast  
down the poor and  
needy, and to slay  
such

Such violent cruel men<sup>14</sup>  
have not wanted either policy  
or power; and they have pre-  
pared their instruments and  
had every thing in the greatest

- SECT. 28.** forwardness to crush those innocents who had not strength, such as be of upright conversation.  
 PSALM  
 xxvii. 14. or would not use it, to oppose them: and basely endeavoured to take away their lives who were so far from forfeiting them, that their integrity deserved a peculiar regard and protection.
- 15 The righteous by a kind providence shall be preserved, and their horrid schemes rendered abortive: not only so, but their missive weapons shall recoil, and their malignity be converted into their own ruin: they shall be utterly divested of all power to do mischief.
- 16 A smaller share of earthly substance and only sufficient to answer all the necessary demands of frugal nature, which is honestly obtained and prudently expended, is unspeakably preferable to the largest possessions of foolish and wicked men,—often gained by oppression, laid up in the hoards of avarice or squandered in luxury and extravagance.—
- 17 For the perverted treasure of the wicked shall at length be exhausted, or all their pernicious strength enervated: but
15. Their sword shall enter into their own heart and their bows shall be broken.
16. A little that a righteous man hath, is better than the riches of many wicked.
17. For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

but under the greatest pressures of affliction and adversity, just notions of the divine <sup>SECT. 28.</sup>  
perfection and providence, as a <sup>PSALM  
XXXVII. 17.</sup> rest or stay will fix and establish the mind of the just and good in unshaken hope and vigour, that they shall not overwhelm them.

18. The LORD knoweth the days of the upright: and their inheritance shall be for ever.

All the circumstances, the prosperous or adverse events, and particularly the good qualities and virtuous actions of righteous and sincere men are observed in order to be recompenced by a most faithful GOD: and the reward and inheritance to be given them shall extend to all periods of their duration, even constitute their everlasting well-being and happiness.

19. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

They shall not be ashamed <sup>19</sup> of their trust in Almighty GOD, nor want his help and support in times of publick danger and calamity: and in the distressful days, when numbers through a prevailing famine pine and die with hunger, they shall be wonderfully provided for and abundantly supplied.

20. But the wicked shall perish, and the enemies of the LORD

But the impenitent and incorrigible as the natural effect and

**SECT. 28.** and just punishment of their wickedness shall utterly perish; and they who are in their profligate principles and abandoned lives, the enemies of God's moral government, shall as the fat of lambs burnt in sacrifices be wholly consumed: after the manner of a smoke, cloud, or vapour which appeareth for a little time and then vanisheth away, shall they for ever disappear and be utterly consumed.

LORD shall be as the fat of lambs, they shall consume: into smoke shall they consume away.

**PSALM xxxvii. 20.**

### S E C T. XXIX.

*Further characteristicks of the righteous and wicked in point of ability and liberality, the divine favour or his displeasure: the former supported, never neglected or abandoned. Exhortation to practise virtue: promises of relief from persecution. The different ends of good and bad men. Ver. 21, to the end.*

### PSALM xxxvii. 21.

**SECT. 29.** **I**T is observable of the wicked, that they have been frequently necessitated to lay them-

**PSALM xxxvii. 21.**

### PSALM xxxvi. 21.

**T**HE wicked borroweth, and payeth not again: but the righteous sheweth

*'Tis observable, that wicked men in scripture file are frequently represented by sacrifices which are fatted first, then slaughtered and consumed in the fire before the Lord.*

*\* Michaelis, Mudge, &c. understand this not so much of the dispositions as the abilities of the righteous and the wicked; and the learned Prebend interprets, "The wicked shall be so poor as to be ever obliged to borrow, and incapable of paying, while the righteous shall have whereby to be generous and munificent" He adds very pertinently, this will continue on the sense of the three verses*

sheweth mercy and giveth.

themselves under obligations <sup>SECT. 29.</sup>  
by contracting debts, which <sup>PSALM</sup>  
they are never able equitably <sup>xxxvii. 21.</sup>  
to discharge: Whereas the  
righteous and benevolent are  
to that degree prosperous,  
that they can impart to the  
exigencies of others; and do  
liberally without expecting  
returns communicate out of  
their abundance.

22. For such as be blessed of him, shall inherit the earth; and they that be cursed of him shall be cut off.

For such as observe the <sup>22</sup>  
laws of divine providence,  
and are favoured with the  
blessing of the Almighty, ex-  
perience often the happy  
effects hereof in the large in-  
crease of their earthly enjoy-  
ments: contrariwise those can  
reasonably expect nothing  
but to be remarkably blasted  
and totally extirpated, whose  
enormities have provoked and  
dishonoured the L O R D and  
maker of all things.

23. The steps of a good man are ordered by the L O R D : and he delighteth in his way.

A wise and righteous God <sup>23</sup>  
hath most fully and plainly  
directed man what steady  
course of uniform virtue he  
is constantly to prosecute;  
and so long as his actions are  
regu-

verses before to those that are coming after, which other-  
wise will be wholly disjointed. Are not the wicked in lower  
stations here referred to; and the sense as follows—All sin-  
ners are not in opulent circumstances or superior conditions;  
and those of them who are poor are commonly despicably  
and most sordidly so? This seems best to connect the whole  
passage.

**SECT. 29.** regularly conformable to these  
— directions, he both establish-  
**PSALM**  
**xxxvii. 23,** eth his goings and graciously  
 acceptereth his work.

24 Through the instability of all human affairs or the persecutions of an ungodly generation, he is subject to perverse accidents and heavy misfortunes; but he shall not be totally ruined; like a potter's vessel dashed in pieces, or as a building utterly razed: for the everlasting God whose he is and whom he serves, so long as he is careful of his duty and integrity, in the ways of his providence sustains and preserves, and will in due time give an happy issue to all his afflictions.

25 I have neither lived a very short time in the world, nor been an incurious observer of its events and affairs; and from the days of my youth to my present declining years, in all my observations I am not able to produce a single instance, that a man of honest generous principles and steady regular virtue, has been reduced to such extremities that he might be reckoned deserted and abandoned by providence: nor his family and

24. Though he fall, he shall not be utterly cast down: for the Lord up-holdeth him with his hand.

25. I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread.

and posterity, following his <sup>SECT. 29.</sup>  
steps, so decayed and im-  
poorerised as to labour under  
the hard necessity of wanting  
bread or asking alms.

PSALM  
xxxvii. 25.

26. *He is ever<sup>1</sup> merciful, and lendeth: and his seed is blessed.*

Most commonly he has it <sup>26</sup>  
in his power and in his in-  
clination to perform continual  
acts of humanity and mercy:  
to give unto those who can  
make no returns, and to lend  
to those that can: and the  
same plentiful circumstances  
as a recompence and peculiar  
blessing descend to his pos-  
terity.

27. *Depart from evil, and do good: and dwell for evermore.*

So that a general rule may <sup>27</sup>  
be hence formed for all men,  
*viz.* this; strictly guard against  
all impiety and immorality;  
and steadily practise an exem-  
plary useful and engaging  
virtue; and as to all other  
matters never be solicitous  
about them; this alone will  
establish your complete and  
eternal satisfaction and hap-  
piness,

For

<sup>1</sup> Hammond excellently observes that *alms-giving* though a noble one is but a part not the whole of righteousness: therefore the words must import, "He that to the other parts of a pious and good life, superadds a special degree of mercifulness and communicativeness to them that want, though of all other virtues that be the most probable to diminish the possessions, yet the *pсалмист* never saw any impoverished by the most liberal practice of it, but on the contrary that his seed is blessed, or his posterity the more prosperous and flourishing for it."

SECT. 29.

PSALM  
xxxvii.28.

For the righteous and merciful God has a peculiar regard to the most beneficial actions and noblest qualities of equity and mercy in his off-spring; and never in any innocent circumstances neglects or forsakes those who are devoted to his service and obedience: by his providence they are kindly dealt with, and remarkably preserved in their whole passage through this world to the blessedness of an endless immortality. Whereas the posterity of irreligious wicked and mischievous men, following the example of their forefathers, shall meet with exterminating judgments, and be secluded from all happiness here or hereafter.

29 Men of probity conscious integrity and unconfined benevolence, being the only firm and unshaken supports of a state, by a proper and hereditary right in it, shall possess the land: and having clean hands and a pure heart shall upon a sure footing rise to the greatest eminence and perpetuity of independence.

30 The discourse and conversation of the truly good and virtuous

28. For the Lord loveth judgment, and forsaketh not his saints: they are preserved for ever; but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30. The mouth of the righteous speaketh wisdom: and his tongue

tongue talketh of judgment.

virtuous conveys the noblest instruction respecting practice : sentiments thoroughly digested, maxims of wisdom most coolly and deliberately examined : and whenever he speaks he most plainly and convincingly teaches what is equal and right.

SECT. 29.  
PSALM  
xxxvii. 30.

31. The law of his God is in his heart, none of his steps shall slide.

The great lines of righteousness are in the strongest characters drawn upon his mind and impressed on his heart ; which he makes it his great aim and sincere endeavour to conform to : and which he can so easily apply to all particular rising circumstances and emergencies, that it is highly improbable he should in any case swerve from them ; or not receive further assistance and direction if ever he should be in danger of doing it.

32. The wicked watcheth the righteous, and <sup>m</sup> seeketh to slay him.

With a most curious prying malice, the wicked observes the wise and upright in order to surprize and ensnare him : he would be glad to find occasion to accuse condemn and destroy him.

What-

<sup>m</sup> As has been observed by others, this seems to be interpreted of suffering the wicked to condemn the righteous in judgment, or find him guilty ; rather than by a direct wilful murder embruing violent hands in his blood.

SECT. 29.

PSALM  
xxxvii.33.

Whatever jealous eyes or treacherous arts he uses, and however insufficient the truly good man's own power may be to defend himself; the grand patron of innocence, the righteous **LORD** will not suffer him to fall into his hands or lie at his mercy: neither shall either force or fraud and false witness so far prevail, that he shall be sentenced in judgment and punished as if he was a delinquent or malefactor.

34 The most salutary advice then is, with a constant direction and tendency towards the grand object of trust and dependence—submit to, believe in, and fully expect to be taken care of by the **LORD**; and observe most faithfully all his commandments: on these conditions he shall certainly promote you to be a man of property estate and importance in your native country: when he shall pour down the heaviest judgments upon wicked tyrants and oppressors; with your own eyes and to your full conviction you shall see it.

35 I have very frequently been an eye-witness, indeed  
it

33. The **LORD** will not leave him in his hand, nor condemn him when he is judged.

34. Wait on the **LORD**, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35. I have seen the wicked in great power: and spreading

ing himself like <sup>n</sup> a green bay-tree.

it is matter of common obser- SECT. 29.  
vation, concerning people of  
this stamp and character, that  
the wicked hath been exalted  
in dignity and formidable in  
power; like the verdant and  
spreading branches of a flour-  
ishing bay-tree spacious to  
behold and seemingly deeply  
rooted and immovably fixed.

PSALM  
xxxvii. 35.

36. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found.

But notwithstanding all his <sup>36</sup> prospects and pleasures busy scenes and pompous vanities, as the swift ships or sweeping winds he passed away, and though it may be wonderful it is certain he came to nothing: I diligently searched the places which he once frequented, but he was no where to be found, all remains and memorials of him were utterly perished.

37. Mark the perfect man, and behold the upright: for the end of that man is peace.

Nothing is more fluctuat- <sup>37</sup> ing and transitory than the secular dreams and short-lived

<sup>n</sup> Bay-tree, denotes a tree growing in its native soil, where it first sprung — but Hammond seems to understand it of a free-born person, or citizen, as opposed to a stranger, or a native Israelite who was secure of many privileges, and had a numerous family: who have failed or passed from the age or world.

o *Ci akerith le-ibb shalom*; as Peters observes, may be rendered, for the future state of that man is peace or blessedness.— Let my akerith future state be like hi., Num. xxiii.

SECT. 29. lived advantages of sinners  
PSALM  
 xxxiii. 18. and hypocrites: but observe  
 the man of strict morals and  
 generous virtue; and closely  
 attend to the sincere humane  
 and merciful; for a while  
 storms may threaten, or clouds  
 of adversity hang over him,  
 but in the end they shall all  
 disperse; his good mind en-  
 joys a perpetual serenity; and  
 a future state shall settle him  
 to his entire satisfaction and  
 perfect security and glory.

38 On the other hand, though  
 the long-suffering of God  
 waits many a season for their  
 repentance, yet prevaricating  
 hypocrites, corrupt designing  
 and unmerciful men, if they  
 will not be reclaimed, shall all  
 without exception be de-  
 stroyed: and the final issue  
 of the impenitent and incor-  
 rigible

38. But the trans-  
 gressors shall be de-  
 stroyed <sup>P</sup> together,  
 the end of the wick-  
 ed shall be cut off.

9, 10. *Crit. Diff.* p. 288. The poetick reader may not be  
 displeased with the following lines.

Well to succeed, my friend, the point will prove  
 Not whether you obtain, but how you move.  
 Be always honest, and you cannot stray,  
 'Tis virtue leads the sure unerring way;  
 The sacred guide have ever in your eye,  
 And then, or rise, or fall, or live, or die,  
 'Tis right; the Gods alone know how to bles,  
 What e'er the good man meets with is succeſs.

\* Together some interpret, at once, some a total final de-  
 struction, others all without exception.

rigible be utter exclusion SECT. 29.  
from the least share of bles-  
sedness in a future eternal <sup>PSALM</sup>  
retribution. <sup>xxxvii 39.</sup>

39. But the salva-  
tion of the righteous  
is of the LORD, *he is*  
their strength in the  
time of trouble.

But the temporal deliver- 39  
ance or eternal salvation of  
the just and merciful is to be  
expected of GOD, and in the  
way of virtuous persevering  
obedience; and thus one if  
not both these may be fully  
depended on: as the strongest  
guard, or an impregnable  
tower, in their dangers and  
distresses he is their sovereign  
defence, and most powerful  
never failing support.

40 And the LORD  
shall help them, and  
deliver them: he  
shall deliver them  
from the wicked; ;  
and save them be-  
cause they trust in  
him.

And in their greatest afflic- 40  
tions and necessities they may  
absolutely rely on Almighty  
GOD: he will certainly pro-  
vide for their assistance and  
deliverance: for their escape  
out of the hands of oppres-  
sors, and perfect safety; be-  
cause all their hopes center  
in his faithfulness, and their  
behaviour is correspondent to  
what he hath commanded.

## PSALM XXXVIII. SECT. XXX.

*The severity of some affliction, probably bodily indisposition expostulated. The cause confessed to be wrong conduct. The effects extreme misery, strangeness of friends and prevailing malignity of enemies. The author's silence, submission, and piety. His danger. His designs publickly to own his errors. The zeal and strength of his adversaries. Supplication for a speedy deliverance. An ode or psalm of David to have his uncommon distress remembered or relieved.*

## PSALM XXXVIII. I.

SECT. 30.

PSALM  
XXXVIII. I.

**M**ERCIFUL GOD, I beseech thee, rebuke me not with such rigour of justice, as plainly betokens a violent degree of anger: neither correct and punish me, though I have greatly erred, as if I had entirely forfeited thy paternal regard, and was the object of thy fierce indignation, thy most dreadful resentment.

2 For like arrows which pierce deep and stick fast; or an hand that falling with the

## PSALM XXXVIII. I.

**O**LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2. For thine arrows stick fast in me, and thy hand preseth me sore.

<sup>a</sup> To bring to remembrance, some interpret as a memorial; but Hammond as God's remembraing any man is his relieving and helping him, so a prayer in time of distress may properly be stiled to cause to remember. Accordingly this and the LXXth, which have one and the same title are observable to be most earnest prayers for relief.

the greatest force, in the <sup>SECT. 30.</sup>  
stroke it gives beateth down <sup>PSALM</sup>  
to the ground; such is the  
unremitted bitter anguish,  
and heavy crushing weight  
of misery under which I  
labour, with which I conflict.

3. There is no soundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin.

4. For mine ini-  
quities are gone over  
mine head: as an  
heavy burden they  
are too heavy for  
me.

5. My wounds stink, and are cor-  
rupt, because of my  
foolishness.

The ruin of my constitu- 3  
tion and entire loss of health  
and vigour I cannot but be  
sensible of as the effect of thy  
wrath: and as to my aggra-  
vated trespass it admits of no  
rest nor a moment's ease; in  
as much as I have provoked  
thee and richly deserved all  
I suffer.

The heightened crimes I 4  
have committed, like a swel-  
ling flood or overwhelming  
inundation, rise beyond my  
power to keep my head above  
water, or are ready to drown  
me: the number and burden  
of them is so great and in-  
supportable that I cannot but  
sink under them.

As an indiscreet man, who 5  
neglects several bruises and  
deep wounds he hath received  
till they putrefy and become  
offensive; such hath my ab-  
surdity and folly been, that I  
have contracted guilt, and  
have not in due time applied  
to the most effectual remedy

SECT. 30 of a contrite heart, and an un-  
feigned repentance with con-  
 PSALM fession to relieve my mind  
 xxxviii. 5. from it.

- 6 Like a man bent with some  
 chronical disorder; as one  
 stooping with his head almost  
 to the earth through age and  
 infirmities; or as a most af-  
 flicted and disconsolate mour-  
 nner, I appear depressed, in-  
 curvated, and continually full  
 of bitter lamentation.
- 7 For as the distressed person,  
 whose loins whence he used  
 to derive strength and firm-  
 ness are inflamed or ulcerated,  
 and whose entire body is vio-  
 lently pained or wasted, who  
 has no ease soundnes or  
 strength in any part; so am  
 I affected in my very vitals  
 and as it were all over dis-  
 tempered.
- 8 I am brought exceeding  
 low, my usual vigour diffi-  
 ciated and my natural consti-  
 tution entirely broken: I have  
 fetched the deepest sighs,  
 even groaned and uttered  
 loud complaints arising from  
 inward commotion, and an-  
 guish of spirit.

Most

6. I am troubled.  
 I am bowed down  
 greatly; I go mourn-  
 ing all the day long.

7. For my loins  
 are filled with a  
 lothsome disease: and  
 there is no soundnes  
 in my flesh.

8. I am feeble and  
 sore broken: I have  
 rored by reason of  
 the disquietness of  
 my heart.

<sup>1</sup> Hammond renders, *my flanks are filled with infiamations,*  
*signifying boils, swellings, carbuncles in those nervous parts*  
*which are very sensible, therefore the disorder extremely*  
*painful.*

9. Lord, all my desire is before thee: and my groaning is not hid from me.

Most gracious and blessed SECT. 30.  
Lord, all that I want, affectionately desire, and most eagerly long for, is in a clear and open view laid before thy supreme majesty and the throne of thy mercy: and the expressions of my wishes in broken accents and piteous groans are not concealed from, nor I hope disregarded by thine all observing eyes.

PSALM  
xxxviii. 9.

10. My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

My feeble aking heart is 10 tossed to and fro with a most unsettled fluttering motion, my strength forsaketh me as in a deliquium or fainting: as to the light of mine eyes, it is nothing at all that is in my power, or that I can make any use of.

11. My lovers and my friends stand aloof from my sore: and my kinsmen stand afar off.

To enhance my misery, 11 those who lately professed regard and friendship for me observe an unkind distance, and only appear as idle spectators of my calamity: and my intimate acquaintance or nearest kindred stand astonished at, rather withdraw themselves from beholding me, as if I was some monstrous production and object of horror.

12. They also that seek after my life, lay snares for me: and they that seek

my friends thus scandalously deserting and abandoning me, my enemies that

SECT. 30. have long designed to take away my life, lay snares or PSALM xxviii.12. apply violent measures to surprize and apprehend me thus exposed and defenceless: and they who have been restless and unwearied in all respects to do me prejudice, in order to accomplish my ruin invent falsehoods, utter calumnies; and are continually hatching some schemes of mischief.

13. As for my part, I behaved as if I no more heard their indignities and most virulent reproaches, than one destitute of the sense of sounds: and as to all retaliation and even self-vindication, I no more attempted them than if I had been utterly incapable of speaking: I took no manner of notice what informations I had received, I appeared quite unconcerned at all they said and did against me.

14. At that conjuncture I might as well have been really deaf or dumb, in a state of insensibility or perfect stupidity for any answers I made to their accusations, any confutation of their opprobrious charges, or the least self-defence against the strongest opposition.

The

my hurt, speak mischievous things, and imagine deceits all the day long.

13. But I as a deaf man heard not; and I was as a dumb man that openeth not his mouth.

14. Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15. For in thee,  
O Lord, do I hope:  
thou wilt hear, O  
Lord my God.

The true reason of my <sup>SECT. 30.</sup>  
passiveness silence and seem-  
ing consternation was, O <sup>PSALM</sup>  
<sup>xxxviii.15;</sup> eternal God, my entire con-  
fidence in thy power and  
goodness: I was fully satis-  
fied that thou wouldest not be  
deaf to nor neglectful of me,  
O my righteous judge and  
sovereign avenger.

16. For I said,  
*bear me,* lest otherwise  
they should rejoice over me: when  
my foot slippeth, they magnify them-  
selves against me.

For though I opened not <sup>16</sup>  
my lips before my enemies  
to defend myself, or rebuke  
them, yet my oppressed heart  
dictated this most devout and  
importunate address to thee  
my God,—O my only re-  
fuge and support, suffer not  
these inhuman and unmerci-  
ful wretches to obtain their  
ends, and triumph in my  
downfall: upon the least error  
in my conduct, or tendency  
in my affairs towards ruin,  
they rejoice and arrogantly  
exult as if they had com-  
pleted my destruction.

17. For I am ready  
to halt, and my sor-  
row is continually  
before me.

And truly so far as a judg- <sup>17</sup>  
ment can be formed from  
appearances, they never had  
more occasion, nor have I  
been in greater danger; my  
circumstances are at the lowest  
ebb, more and more evils  
daily threaten me, and all my  
prospects are most gloomy and  
dismal. There-

**SECT. 30.** Therefore, as the only expedient for relief and mercy,  
 PSALM **xxviii.18.** I will most humbly confess that I have sinned and justly deserved these rebukes of providence: with an ingenuous and unfeigned godly sorrow I will lament my wickedness.

**19.** At the same time, admit me a most distressed suppliant to suggest my apprehensive fears from enemies who prosper and flourish greatly as to earthly substance, and are extremely formidable in secular power: from them who harbour inveterate prejudices, and the utmost malignity, though I never in any respect provoked or injured them, and have gathered daily strength by their increasing numbers.

**20.** It is not only wrongfully and contrary to all justice that they persecute me, but to common gratitude; for signal favours they make these most unkind returns; and my beneficiaries are my zealous adversaries: merely from the opposition there is betwixt my regular tenour of useful good actions and their prevailing strain of hurtful and evil ones, even from the vilest

**18.** For I will declare mine iniquity; I will be sorry for my sin.

**19.** But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

**20.** They also that render evil for good, are mine adversaries: because I follow the thing that good is.

vilest malice they study my SECT. 30.  
undoing.

21. Forsake me  
not, O Lord: O my  
God, be not far  
from me.

Do not thou, Almighty  
and most just God, seem to  
disregard me in this necessity,  
and give me up to their  
malignity: O thou most  
gracious and merciful God,  
be not thou like one absent  
or indifferent in my case of  
extremity, where I hope it is  
consistent with all thy per-  
fections to take thyself entire-  
ly interested to be present and  
vouchsafe protection.

22. Make haste to  
help me, O Lord  
my salvation.

Concern thyself seasonably, 22  
before it be too late, even  
immediately I beseech thee  
to provide me succour, for  
I am ready to perish, O my  
Infinite sovereign, my only  
preserver and deliverer.

PSALM  
xxxviii.21.

\*

PSALM

## PSALM XXXIX. SECT. XXXI.

The difficulty in some cases of speaking properly, and yet of being silent: The mortality of all men: the brevity and uncertainty of life: the vanity of anxious care for the imaginary advantages of this world. The psalmist's trust in God, and earnest prayer to be delivered from some calamity he had patiently submitted to for his former transgressions: Under the notion and character of a stranger and sojourner that must not continue long, he implores mercy while he does remain in this transitory world. The occasion, some suppose to have been the same with the XXXVII. Others, Joab's reproving him for lamenting his son Absalom's death, 2 Sam. xix. 5. A psalm of David directed to be performed in the tabernacle by the chief musician even by Jeduthun.

## PSALM XXXIX. 1.

SECT. 31.

**S**UCH is the state of human affairs, and so unfavourable and sinister are the constructions frequently put upon men's actions and expressions; that I firmly resolved to make it a rule with me to use the utmost caution and circumspection in the whole course of my life, that it be regular and virtuous; particularly to set the

## PSALM XXXIX. 1.

**I** Said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is <sup>s</sup> before me.

<sup>s</sup> Before me, coram me, vel contra me, in my presence or at enmity with me.

the strictest watch before the SECT. 31.  
 door of my mouth that I sin  
 not with my tongue: as with  
 a strong inclosure, head-  
 stall or muzzle I will guard  
 and watch every word that  
 comes out of my lips, that I  
 neither charge God foolishly,  
 nor utter intemperate froward  
 speeches concerning my ene-  
 mies; when they happen to  
 be in my company or the  
 subject of free conversation:  
 when wicked men insult me  
 to my face or are up in arms  
 against me.

PSALM  
xxxix. 1.

2. I was dumb  
 with silence, I held  
 my peace, *even* from  
 good, and my sorrow  
 was stirred.

Notwithstanding the pro- 2  
 vocation and difficulty I met  
 with, yet I have executed  
 my purpose by a most pro-  
 found silence in the presence  
 of such people: that it might  
 be impracticable to ground  
 calumnies on my expressions,  
 I have moreover avoided  
 discourse that had a tendency  
 to defend myself and instruct  
 and do good to others: and  
 with

<sup>1</sup> From good, Mudge explains from giving God the glory  
 with relation to his illness, by acknowledging the greatness  
 and justice of God, and the nothingness and sinfulness of  
 man,— which might give his enemies occasion of triumph,  
 — but he could not bear this restraint; — he translates the  
 next ver. *The Lord hath shewn, &c. — I knew how perishing*  
*I am, — all vanity, every man living.*

**SECT. 31.** with imposing silence on my-  
 self in this respect, I found  
**PSALM** my sorrow so pent up in-  
**xxxix. 2.** creased, and my rising re-  
 flections to become exceeding  
 painful.

3 With this violent con-  
 straint put upon it, my whole  
 inward frame grew warmer  
 and warmer; whilst with an  
 imperfect low voice I was  
 considering, and revolving a  
 multitude of eager impatient  
 thoughts in my troubled  
 breast; the affections kindled,  
 burnt fiercer, and the in-  
 visible consuming gave me  
 such uneasiness, that I was  
 weary with forbearing: and  
 at last broke forth in the fol-  
 lowing address or declaration.

4 Merciful God, who hast  
 appointed it me, in order to  
 reconcile my distressed mind  
 to this wearisome condition  
 of mortality, determine my  
 whole attention to the cut-  
 ting off, the utmost extre-  
 mity, or last circumstances  
 of this brittle being; with the  
 entire dimensions or full ex-  
 tent of my days, should they  
 be lengthened out to the ut-  
 most of an human date and  
 standard, what the compleat  
 number or total sum is: that  
 I may

3. My heart was  
 hot within me, while  
 I was musing: the  
 fire burned; then  
 spake I with my  
 tongue.

4. Lord, make  
 me to know mine  
 end, and the mea-  
 sure of my days,  
 what it is: that I  
 may know how frail  
 I am.

I may be perfectly sensible SECT. 31.  
 with what rapid strides I am PSALM  
continually haltening to an xxxix. 4.  
entire cessation, from ever  
more being either pleased  
or pained with this tempo-  
rary existence.

5. Behold, thou  
 hast made my days  
 as an " hand-  
 breadth, and mine  
 age *is* as nothing  
 before thee: verily  
 every man at his  
 best state *is* alto-  
 gether vanity. Selah.

It may very justly be af-  
 firmed and is exceeding evi-  
 dent, that thou hast constituted  
 or determined my days by  
 such a brevity of compass as to  
 be contained in the small mea-  
 sure of an hand-breadth; and  
 the transitory short duration of  
 the world and age, as to me a  
 dying man, is the meerest trifle:  
 and just nothing before thee;  
 and in comparison with the  
 permanency of thy boundless  
 eternity: indeed this is the  
 common short-lived condi-  
 tion of every man living:  
 who when his state is most  
 prosperous, and even his con-  
 stitution most firm and athle-  
 tick, has no stability, is entire  
 vanity: neither was any thing  
 ever more certain or self-  
 evident than this truth.

6. Surely every  
 man walketh in a  
 vain shew: surely  
 they

Surely it is the lot of man-  
 kind to live and act in appear-  
 ance

<sup>u</sup> Hand-breadth, or breadth of the expanded palm, one  
 of the shortest measures among the Jews, being the sixth  
 part of a cubit, something more than three inches and a  
 half, or 3,684 inches.

**SECT. 31.** ance rather than in reality : truly, their all solicitous cares and vexations pleasures and enjoyments are about imaginary things : in collecting treasure or accumulating wealth, without any certainty who shall inherit it ; they are like him who labours in the fields of harvest, binds the corn, and lays it in heaps, but knows not whether he shall live to carry it into his barn, or store it in his granary.

they are disquieted  
in vain : he<sup>w</sup> heapeth  
up riches, and know-  
eth not who shall  
gather them.

7 And now L O R D , what expectations can I raise from a creation so empty as to solid happiness and so utterly uncertain ; myself also only a shadow or vapour ? all my hopes center and terminate in thee as my only steadfast and unchanging good and happiness.

7. And now, Lord,  
what wait I for : my  
hope is in thee.

8 Of thy infinite goodness and mercy deliver me from the guilt, power, and punishment of my sins and transgressions ; suffer me not thro' any errors and calamities consequent

8. Deliver me  
from all my trans-  
gressions, make me  
not the reproach of  
the foolish.

\* *He heapeth, &c* a beautiful striking image borrowed from the labours of harvest, and intimating that after man hath run through all the fatigues of acquisition, he is utterly uncertain who shall step betwixt him and the enjoyment, or whether his relation or a stranger, his friend or his enemy shall take the profit of all his toils.

sequent upon them to fall <sup>SECT. 31.</sup>  
under the censures and deri-  
sions of prosperous fools and <sup>PSALM</sup>  
wicked rich men. <sup>xxxix. 8.</sup>

9. I was dumb,  
I opened not my  
mouth; because thou  
didst it.

I have silently and most <sup>9</sup>  
humbly submitted to what  
has befallen me, and laid my  
hand upon my mouth as to  
repining or murmuring; be-  
cause I know it proceeded  
from thine all-wise direction,  
and that my grievous offences  
have most richly deserved all.

10. Remove thy  
stroke away from  
me: I am consumed  
by the blow of thine  
hand.

But now having, I hope, <sup>10</sup>  
in some measures expiated and  
washed away the stains by a  
sincere repentance, allow me  
most earnestly to intreat thee at  
length to remove the judg-  
ments which thy mighty hand  
hath inflicted: my utmost  
strength cannot sustain but I  
must soon sink under, and be  
quite wasted and exhausted, if  
thou continue thy heavy and  
dreadful chastisements.

11. When thou  
with rebukes dost  
correct man for ini-  
quity, thou makest  
his beauty to con-  
sume away like a  
moth: surely every  
man is vanity. Selah.

When thou with afflictions <sup>11</sup>  
and sufferings art pleased to  
convince reprove and make  
man thoroughly sensible of  
his faults; and to restrain  
correct or reduce him to  
duty and obedience by the  
execution of thy laws; thou  
soon exhausts him of his  
strength and vigour, and ren-

F                    ders

**SECT. 31.** ders all that he esteemed good  
 and valuable beautiful and  
<sup>PSALM</sup> desirâble subject to decay and  
<sup>xxxix. 11.</sup> consume like a moth-eaten  
 garment. It very speedily and  
 very demonstrably appears,  
 as has been before observed,  
 that every human being is  
 meer vanity. When the re-  
 markable change is seen no  
 one will in the least que-  
 stion it.

**12.** Regard this my humble  
 prayer, grant my earnest re-  
 quest, and declare by timely  
 help that thou art prevailed  
 upon by my flowing tears:  
 for my condition of being is  
 peculiarly unsettled and rest-  
 less; like that of strangers at  
 a distance from their native  
 country, or as sojourners and  
 travellers that only lodge for  
 a short time, or tarry a single  
 night: the same as it has  
 been with all my pious fore-  
 fathers, and will be with all  
 righteous and good persons  
 to the end of the world.

**13.** O turn from me thine eyes  
 of displeasure, intermit and  
 remove mine affliction, that  
 I may recover my impaired  
 strength; and be capable of  
 doing some service to religion  
 and mankind before I depart  
 from

**12.** Hear my  
 prayer, O LORD,  
 and give ear unto  
 my cry, hold not  
 thy peace at my  
 tears: for I am a  
 stranger with thee,  
 and a sojourner, as  
 all my fathers were.

**13.** O spare me  
 that I may recover  
 strength, before I go  
 hence, and be no  
 more.

from, never more to exist in SECT. 31.  
this life and world.

PSALM  
XXXV. 14.

## PSALM XL. S E C T. XXXII.

*The happy issue of submission and a patient expectation. Sacrifices and offerings of inconsiderable value laid in the scale against justice and mercy. The removal of evils implored, with the chastisement of enemies, and the security of the good and virtuous. His condition peculiarly distressful, therefore speedy help requested. A psalm of David, [commonly applied to the Messiah] directed to the principal musician.*

## PSALM XL. I.

I Waited patiently  
for the LORD;  
and he inclined unto  
me, and heard my  
cry.

2. He brought me up also out of an \*  
horrible pit, out of  
the miry clay, and  
set my feet upon a  
rock, and established  
my goings.

## PSALM XL. I.

WITH an entire ten- SECT. 32.  
dency of my mind PSALM  
towards him, I steadily and XL. I.  
patiently waited for Almighty  
God in his most proper season  
to effect what I had requested  
and was deeply concerned  
for: and he extended his  
most affectionate regard to  
me, and answered my dole-  
ful cry.

He advanced me from a  
most deplorable state; as it  
were mounted me up from  
a pit of astonishment, the  
thought whereof shocketh

F 2 the

\* *Horrible pit,* Hammond renders a *sounding pit* from the  
noise it makes when any thing is thrown into it; and a *desolate place.*

SECT. 32. the mind and filleth it with  
 PSALM horror: out of clay which  
 xl. 2. was soft as mire, to firm foot-  
 ing, honour and prosperity;  
 and hath settled me in these  
 peaceable and flourishing cir-  
 cumstances.

3 On this account I must be  
 in the highest degree un-  
 grateful or insensible, not to  
 fee my indispensable obliga-  
 tion to renew my thank-  
 givings, and celebrate the  
 divine goodness in this in-  
 estimable favour: many be-  
 sides shall observe with ad-  
 miration, and religious re-  
 verence; and be led to an  
 entire confidence in the God  
 who hath done such great  
 things.

4 He is in the right way of  
 living, or in the direct road  
 to happiness, who whether  
 in prosperity or adversity  
 constitutes the divine laws as  
 the rules of his practice; and  
 chooses the divine self-ex-  
 istent being as the object of  
 his dependence and safety:  
 and looketh not with a fa-  
 vorable aspect to follow imi-  
 tate

3 And he hath  
 put a new song in  
 my mouth, even  
 praise unto our God:  
 many shall see it,  
 and fear, and shall  
 trust in the LORD.

4. Blessed is that  
 man that maketh  
 the LORD his trust:  
 and respecteth not  
 the proud, nor such  
 as turn aside to y  
 lies.

<sup>y</sup> Lies, the LXX render *lying madness*. Mudge—haughty  
 daring atheists who laugh at all application to any power  
 above; or who put their confidence in idol superstitions.

tate or rely upon the enlarged <sup>SECT. 32.</sup>  
in wealth and pride; nor such <sup>PSALM</sup>  
as turn out of the way of <sup>xl. 4.</sup>  
truth and virtue, to super-  
stitious imaginations, crimi-  
nal artifices or corrupt de-  
ceitful practices.

5. Many, O Lord,  
my God, are thy  
wonderful works,  
which thou hast  
done, and thy  
thoughts which are  
to us-ward: they  
cannot be reckoned  
up in order unto  
thee: if I would de-  
clare and speak of  
them they are more  
than can be num-  
bered.

There can be no tempta-  
tion to this conduct which  
can so much as palliate it;  
for abundantly sufficient to  
satisfy us of the wisdom and  
perfect security of acting the  
contrary; and daily increasing  
in their numbers, O Lord  
my God, are the marks of  
peculiar favour whereby thou  
hast distinguished us, regular-  
ly proceeding in the discharge  
of our duty; and thy fur-  
ther designs and contrivances  
formed on purpose for our  
benefit: there is nothing that  
corresponds to or can be com-  
pared with them; neither can  
they be reckoned up in order  
one after another by way of  
thankfulness unto thee: if I  
should endeavour to tell them  
one by one, or discourse on  
them separately, they exceed  
all numbers; to particu-  
lare, or mortal man's power  
to declare and explain  
them.

SECT. 32.  
—  
PSALM  
xl. 6.

Beasts slaughtered and offered up as an act of religion, with the voluntary meat-offerings which *Moses* directs as proper tokens of a person's devotion, thou dost not favour or take delight in as fit returns for so great mercies; thou hast prepared mine ears and disposed my mind for a nobler moral obedience: the most ancient homage of burnt-offerings, and of sin-offerings hast thou not required on their own account, or for any intrinsick value there was in them.

7 Then I resolved with myself and thus declared, surely

6. <sup>a</sup> Sacrifice and offering thou didst not desire, mine <sup>a</sup> ears hast thou opened: burnt offering and sin offering hath thou not required.

7. Then said I,  
lo, I come: in the  
<sup>b</sup> volume of the book  
it is written of me.

<sup>a</sup> *Kimchi* observes that in the beginning God gave the *Israelites* no other commandment, but that they should obey his voice, *Exod. xv. 26.* but when they began to sin he commanded them about offerings and sacrifices; as not knowing what to do after they had sinned, and as hereby expiating if they repented; but he that sinned not had no occasion to offer them: However it seems worth noting that both *Jews* and *Christians* have been agreed in repentance as the indispensable condition of pardon.

<sup>a</sup> Literally, *uncovered mine ears*, half told or revealed to them: some understand the ceremony of a slave who loved his master and would not go free alluded to, or boring the ears in token of perpetual servitude, others as *Edwards* to digging the ears in order to open them that persons might be quicker of hearing or in obeying. *Mudge* by a gentle insinuation into my ears, &c.

<sup>b</sup> In ancient times books were written on parchment, and rolled up upon a round stick; and that to the time of *David* the *Pentateuch* of *Moses* seems to have been stiled the volume

it is expedient that I should SECT. 32.  
be appointed to come, with a PSALM  
copy of the law by me to xl. 7.  
study and practise, as is re-  
corded of my person and cha-  
racter; or as is prescribed to  
every king in the rolled book  
of sacred writ; and offer my  
soul and body a living sac-  
rifice.

8. I delight to do  
thy will, O my God:  
yea, thy law is with-  
in my heart.

I engage with all readiness & to accomplish, O my God, what thou desirest as most acceptable to thee: yea those rules of action shewing what ought to be done; or that law of virtue and true religion which is of indispensable obligation and everlasting importance, I truly have the utmost tenderness and regard for, have in perfect knowledge and daily practise.

9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

I have expressed this un-<sup>9</sup>  
feigned affection by publishing  
the good tidings of moral  
rectitude; or most clearly  
shewing in what general  
course of action holiness and  
goodness consist, to the larg-  
est collective bodies of peo-

F 4

ple:

volume of the law or the scripture of the Jews; and they had scarce any other book that they held sacred. *Cappell. Spileg. ad Hebr. x. 7.*

**SECT. 32.** ple: in truth, I have shunned  
 no occasion of fully informing men in affairs where they  
 are infinitely concerned, O all-knowing God, thou art  
 my witness.

**PSALM**  
 xl. 9.

10 I have not been silent about, or secreted in my own breast, just sentiments of thy mercy and boundless benignity: the perfect certainty of every thing thou hast promised, and the nature and conditions of salvation I have represented in the plainest terms: I have not suppressed, or removed out of the proper point of view, thy disinterested and unmerited beneficence, nor thy steady and inviolable faithfulness, whenever I have spoken to our assembled entire nation.

11 Do not thou confine or restrain, I beseech thee heavenly Father, thy peculiar indulgence and tenderest pity from me; let thine abundant extraordinary benevolence and thy truth continually guard me from enemies dangers and calamities,

For the greatest number and variety of pernicious mischiefs have threatened and surrounded me: the painful effects

to. I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness, and thy truth from the great congregation.

11. Withold not thou thy tender mercies from me, O Lord, let thy loving-kindness and thy truth continually preserve me.

12. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so

so that I am not able  
to look up: they are  
more than the hairs  
of mine head, there-  
fore my heart faileth  
me.

effects remembrance and cor- SECT. 32.  
rections of my former inad- PSALM  
vertencies and miscarriages xl. 12.  
have pursued and overtaken  
me, so that I may not, I  
cannot, look up with freedom  
and boldness to confront mine  
adversaries: as the hairs of  
my head for number, these  
last prevail so both in weight  
and multitude that my heart  
and strength have quite for-  
saken me.

13. Be pleased, O  
LORD, to deliver me:  
O LORD, make haste  
to help me.

Be thou so gracious, AL 13  
mighty God, to ransom me  
from these punishments and  
miseries: they are extremely  
heavy, blessed God, be thou  
speedy and instant in youch-  
iafing assistance and support.

14. Let them be  
ashamed and con-  
founded together,  
that seek after my  
soul to destroy it:  
let them be driven  
backward, and put  
to shame that wish  
me evil.

Through the tedious de- 14  
lays or total frustration of  
their hopes, make one as well  
as another, even all of them  
without exception, ashamed  
disappointed; and like a man  
when digging, in utter confu-  
sion to hang down their  
heads and hide their faces,  
who are intent and industrious,  
as a razor shaveth the head  
or beard: to take away my  
life, from the stations they  
are at present in, remove them  
to lower ones: to their entire  
disgrace render them for ever  
inca-

SECT. 32. incapable of bearing any honourable post; whose highest pleasure it was to give me the greatest pain, and my irrecoverable ruin the fixed object of their most eager wishes.

15 As trees scorched with the east-wind or blasted with lightning, as cities or countries wholly desolate and uninhabited; let them be stript of all comforts and enjoyments, as the natural inevitable consequence of their disappointed abashed hopes; who express their transports of joy over my extremity of misery, crying out, 'tis well done! so would we have it!

16 On the other hand, let all men who seek thy favour as their chief good, and steadily endeavour by an uniform virtue to please and serve thee, have abundant occasion of the highest pleasure and exulting mirth from thy constant regard shewed to them: let those who are delighted in such salutations and deliverances from injury and violence as thou hast vouchsafed,

15. Let them be defoliate for a reward of their shame, that say unto me, Aha, aha.

16. Let all those that seek thee, rejoice and be glad in thee: let such as love thy salvation say continually, the **LORD** be magnified.

\* Fennick interprets, they shall be amazed to find their reward is only shame and confusion.

safed, ever openly declare,— SECT. 32.  
let God be honoured and ador-  
ed for all instances of so just  
and merciful an interposition.

PSALM  
xli. 16.

17. But I am poor  
and needy, yet the  
LORD thinketh up-  
on me: thou art my  
help and my de-  
liverer, make no tar-  
rying, O my God.

But in my low condition,<sup>17</sup>  
heavy adversity and extreme  
want of succour, the most  
high God and support of the  
universe forms a just estimate  
of all matters, and has a re-  
gard and value for me: thou  
art my support shelter and  
safety from dangers and ca-  
lamities, do not defer to  
make this appear, and actu-  
ally deliver me, O my king  
and my God.

## PSALM XLI. SECT. XXXIII.

*The benefit and recompence of charity and mercy.  
Divine compassion implored, and the inhumanity  
and vile calumnies of enemies complained of:  
particularly, the ingratitude and perfidy of a  
professed friend. A request that he may, and  
hopes conceived that he shall be able to give due  
chastisement to his adversaries, and all proper  
acknowledgments to a kind providence. An hymn  
or ode composed by David [on occasion of afflic-  
tion, and some suppose more especially Absalom's  
rebellion] and committed to the master of musick.*

PSALM xli. 1.

BLESSED is he  
that considereth  
the poor: the LORD  
will deliver him in  
time of trouble.

PSALM xli. 1.

IN the right way, and SECT. 33.  
truly worthy of esteem  
and imitation is that hu-  
mane

PSALM  
xli. 1.

SECT. 33. mane good man, who is not inclined to censure and abandon his fellow creatures on account of their calamities diseases or misfortunes; but sedately to weigh, thoroughly effectually consider, and to the utmost of his power administer comfort and support to the distressed pained or indigent: the God and father of mercies shall either preserve him from dangers and troubles, or contrive a way for his escape from the most imminent of them.

- 2 As the especial charge of his most vigilant providence the Lord will take care that he shall have supplies and not be hurt; when publick calamities or epidemical disorders lay waste the foundation of all blessings even life itself, he will keep him alive in this or remove him to a better world; so that he shall never finally perish: most probably he shall enjoy affluent circumstances, and be in all respects happy in the country where he is situated: and he may pray, and upon rational grounds hope that thou wilt not put him in the power, or leave him to the lust

2. The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies.

lust of his merciless enemies.

SECT. 33.

PSALM  
xli. 2, 3.

3. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

The good GOD who afflicts not willingly nor grieves the children of men, should the liberal bountiful man be exercised with lingring disorders or corroding grief, will bring to his mind peculiar supports and consolations: as a most iudulgent pitying friend, through all the decays of nature and stages of his disease he will apply all proper expedients to render his sick-bed easy, or at least tolerable.

4. I said, LORD, be merciful unto me; heal my soul, for I have sinned against thee.

Under peculiar distresses, 4 hoping that my ready kindness to fellow-creatures might recommend me to our common good parent I addressed him as follows, Eternal GOD, do not treat me with rigour of justice but with the tenderest pity; in a moral sense cure me, restore my guilty mind, and cease to punish my sins: for though, I have I own committed them, yet I am truly sensible of the wrong I did and sincerely penitent for doing it.

5. Mine enemies speak evil of me: when shall he die, and his name perish?

The hatred and malice of 5 mine enemies is obstinate and inflexible to a degree that misery itself cannot soften them; and

SECT. 33. and so far from expressing the  
 least regard or pity to my most  
 grievous pain they wish it  
 heightened; saying, when  
 shall the world be rid of this  
 intolerable nuisance, and his  
 very name be branded with  
 infamy or buried in entire  
 oblivion.

PSALM  
xli. 5.

6 And if one of this malignant fraternity vouchsafe me a visit of seeming respect and friendship, at the same time that he is excessive in his professions of an entire regard and condolence; he will be picking up materials, making invidious observations, and inventing downright calumnies, that moment he is gone out of my doors, to publish in order to render me odious or ridiculous.

7 To prevent the discovery, those who are indifferent to me, or rather who herd with mine enemies, by indirect hints and muttering half-speeches, communicate their secret designs: they contrive with an extreme art and cunning how most effectually to prejudice my affairs.

8 If they imagine they have obtained any extraordinary advan-

6. And if he come to see me, he speaketh vanity; his heart gathereth iniquity to itself, when he goeth abroad, he telleth it.

7. All that hate me, whisper together against me: against me do they devise my hurt.

8. <sup>a</sup> An evil disease, say they, cleaveth fast unto him: and

<sup>a</sup> Some understand by *evil disease* a plague or pestilence; and the latter clause as a proverbial expression for any kind of

and now that he lieth, he shall rise up no more.

advantage they are solicitous <sup>SECT. 33.</sup>  
to improve it to the utmost; <sup>PSALM</sup>  
with all exaggerations <sup>xli. 8.</sup>  
declaring — a thing of Belial,  
a mischievous slander or a  
grievous punishment, such as  
is due to the wicked and pro-  
fligate now sets fast in, sticks  
close to him: his distress is  
of such a nature, or his crimes  
are so notorious that it is im-  
possible he should escape; he  
is at last down, confined to  
his house and incapable of  
defending himself; therefore  
may be considered as truly  
dead, for he cannot recover  
his health, and if he could,  
never his reputation and  
credit.

9. Yea, mine own familiar friend in whom I trusted, which did eat of my

Where it was inevitable <sup>9</sup>  
and honourable to be unre-  
served and unguarded, and  
which

of compleat ruin. *Mudge*, what is meant by *a cursed or devilish* thing, something not to be accounted for in a natural way.

“To eat bread together, seems to have been considered in the earliest ages as a token of friendship and confidence, likewise to eat salt: so that *Hesychius* very justly styles transgressing the table a phrase of the same import with violating the laws of friendship and hospitality. *Par. Jamb. ap. Orig. L. II. p. 74.*

The following lines may entertain the poetick reader.

He that's ungrateful has no guilt but one,  
All other crimes may pass for virtues in him.

**SECT. 33.** which cannot but give the deepest wounds, the man of my peace, connected with me by all ties that ought to be held sacred, and entirely confided in, obliged supported by me; hath kicked me with the greatest violence, acted most ungratefully and treacherously, taken part with my enemies, and perfidiously conspired and almost effected my ruin.

10. But, thou impartial and most gracious God, hast in the utmost abomination such infidelity and atrocious villainy, and do thou compassionate

10. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

All shou'd unite to punish the ungrateful,  
Ingratitude is treason to mankind.  
Is not the bread thou eat'st, the robe thou wear'st,  
Thy wealth and honours, all the pure indulgence  
Of him thou wouldest destroy?  
And would his creature, nay his friend betray him?  
Why then no bond is left on human kind:  
Distrusts, debates, immortal strife ensue;  
Children may murder parents, wives their husbands;  
All must be wars, rapine and destruction  
When trust and gratitude no longer bind.

---

Where honey-suckles ripen'd by the sun,  
Forbid the sun to enter: like favourites  
Made proud like princes, that advance your pride  
Against the power that bred it.

---

<sup>f</sup> Some interpret this, David having declared against all personal revenge or retaliation of injuries, *Psal. vii. 4 5.*  
*I shall requite their injuries with good turns, repay them quite otherwise than they have deserved.*

sionate me, who am other-  
wise likely to be undone by  
them: entertain a tender  
feeling sense of these gross  
injuries and basest usage, and  
enable me to act the supreme  
magistrate and administer  
perfect justice.

SECT. 33.

PSALM  
xli. 10.

11. By this I know  
that thou favourest  
me, because mine  
enemy doth not tri-  
umph over me.

By this I shall effectually 11  
know, proper fruits and ex-  
periences will fully convince  
me, that thou bearest me the  
greatest good will, hast a  
most affectionate regard for  
me; when I am obliged with  
this testimony in my favour,  
that my enemy is not suffered  
to accomplish his designs and  
triumph in my destruction.

12. And as for  
me, thou upholdest  
me in mine integri-  
ty, and settest me  
before thy face for  
ever.

And shall have fresh oc- 12.  
cation to esteem myself one  
of that happy number, whom  
by peculiar firm supports, and  
as the result of an inflexible  
virtue thou preservest from  
falling; thy favourable re-  
gard establisheth me in con-  
stant health and safety, in  
perpetual vigour and pro-  
sperity.

On this particular account, 13  
and as a tribute most richly  
due for his unnumbered

13. <sup>5</sup> Blessed be  
the LORD God of  
Israel, from ever-  
lasting,

<sup>5</sup> According to the ancient division of the psalter into  
five parts this doxology concludes the first.

**SECT. 33.** mercies; let Israel's JEHOVAH  
 and guardian, as eminently  
 distinguished from all other  
 gods be had in the highest  
 veneration, and universally  
 celebrated from this age and  
 generation forward through-  
 out all periods of time and  
 through a boundless eternity.  
 With my whole heart I say  
 amen, so be it, and ever will  
 wish and pray it.

lasting, and to ever-  
 lasting, Amen and  
 amen.

**PSALM**  
 xli. 13.

## PSALM XLII. SECT. XXXIV.

*Complaints of absence from publick religious solemnities. Encouragement grounded in the divine goodness of being restored to them, and the enemies's reproaches ceasing. An ode or hymn directed for the chief musician, to be performed by the sons of Korah to the tune Maschil: occasioned, as is supposed, by Absalom's conspiracy and rebellion.*

*2 Sam. xv. 10—13. &c.*

### PSALM xlvi. 1.

**SECT. 34.** **A** Most bitter ingredient  
 of my present adversity  
 is that I am debarred publick  
 worship:

### PSALM xliii. 1.

**A**s the <sup>1</sup> hart  
 panteth after  
 the water-brooks, so  
 panteth my soul af-  
 ter thee, O God.

**PSALM**  
 xlvi. 1.

<sup>1</sup> By sons of *Korah*, *Mudge* understands a college or society of musicians called so from *Korah* the first founder or president of it. *Hammond*, the posterity of *Coreb*, the son of *Heman*, 1 *Chron.* xxv. 4. stiled *Heman* the singer, 1 *Chron.* vi. 33. who came from *Elkanah*, *Asir*, *Abiasaph*, ver. 36, 37. three of the posterity of *Coreb*. *Exod.* vi. 24. and 1 *Chron.* vi. 22. 31. and were not slain, *Numb.* xxvi. 11.

<sup>1</sup> Though these beasts are said impatiently to desire water when they happen to have eaten vipers, to be wounded, &c. some

worship : I am impatient of SECT. 34.  
the restraint. As the poisoned <sup>PSALM</sup>  
or wounded hart, the smitten  
hunted deer in the violence  
of its inflamed thirst,  
pants cries or brays for canals  
or rivers of water; so intent  
earnest and dissatisfied  
is my mind, to have opportunity  
of again attending the offices  
of social homage and service.

2. My soul thirsteth  
for God, for the living God : when shall  
I come and appear  
before God.

With all my faculties and <sup>2</sup>  
most devout affections I most  
earnestly desire, to express the  
sense and regard I have for  
the divine excellence; even  
for the Infinite Creator's supreme  
perfection as contradistinguished  
from all heathen idols : when shall that happy  
day come, and I again appear  
the object of his regard, by  
having leave to converse with  
admire and revere him in his  
tabernacle.

3. My tears have  
been my meat day  
and night, while  
they continually say  
unto me, where is  
thy God ?

As others at the regular <sup>3</sup>  
and constant return of the  
appointed times, supply their  
bodily appetites with refresh-  
ing food; so have my sad  
G 2 meals

some suppose all that is here intended is the mournful noise  
they are observed to make when they feed in a dry and  
parched wilderness, and can find no water; such as David  
was at this time in; therefore to be a proper emblem of  
his desitute forlorn condition.

SECT. 34. meals of mourning and lamentation kept their continual course: whilst I am perpetually reproached on the score of my religion, and they never fail to enquire, what are your professions or expectations come to, where is your God? can he not help or has he forsaken you?

PSALM xlvi. 3.

4. Now when I reflect on the impious taunts of these cruel men, and my own deplorable condition, I am greatly afflicted and disturbed; almost overcome with grief and concern: especially when I consider how much better and happier it was once with me: for I used formerly not only to go with the multitude to the house of God, but to be the person who chiefly encouraged and put forward the rest, and carried them along with me: they accompanied me in great numbers with a becoming solemnity, and with praises and acclamations.

Where-

\* *I poured out, &c.* I let loose the reins of passion, gave up myself to inconsolable grief: the procession to the feast had been a most joyful one. The Jews are said to have reckoned this journey they undertook to serve God a pleasure and kind of festivity, terming idolatrous feasts 'N a sadness which Tacitus smartly resorts upon them. *Romanus latos festosque ritus habens, Iudei tristes sordideoque.*

4. When I remember these things, I <sup>k</sup> poured out my soul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day.

5. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise him for the help of his countenance.

Wherefore is the scene SECT. 34.  
changed, and weak man, with PSALM  
this change thy thoughts xlii. 5.  
altered to such a degree of  
uneasiness and agitation, and  
thy spirits quite dejected?  
though exercised with some  
delays do thou still hope,  
patiently wait and in the way  
of virtue earnestly desire help  
of Almighty GOD: after all,  
I shall have occasion to cele-  
brate his perfection for the  
salvation of his face, or the  
success and deliverance with  
which his presence and regard  
favour me.

O my God and Father, I 6  
am extremely cast down, and  
in this state of exile betwixt  
*Jordan* and *Hermon*, all I  
have to comfort myself with  
is the remembrance of those  
great things thou didst for-  
merly for thy people here :  
and that thy Omnipotence  
and providence extend to  
every place ; are commensu-  
rate to all the necessities of

G 3 thy

<sup>1</sup> Literally, *sakuation of his face*, or *favour*: which Fenwick renders, *an help before me*, or always at hand. Mudge he that enables me to hold up my face:—

<sup>in</sup> Hermon, a high hill on the other side of Jordan on the east, Mizar probably a mountain bordering on Soar, then the country betwixt these may denote the whole land David traversed in the exile which is understood to have occasioned this psalm.

**SECT. 34.** thy servants be they ever so  
pressing and extraordinary.

**PSALM**  
**xlii. 6, 7.** Never surely were any person's greater or more pressing; for as at a certain signal, one heavy calamity seems to lead on and urge forward another in an uninterrupted succession, with increasing violence to assault this my exposed and shaken bark of life: as raging waves or roaring torrents, all manner of afflictions and tribulations seem to have fallen upon me with their united force

7. \* Deep calleth unto deep at the noise of thy water spouts: all thy waves and thy billows are gone over me.

\* Literally, *the deep, reservoir, abyss, or chaos calleth to the deep, &c.* — Water-spouts, the word sometimes denotes large tubes formed out of a thick cloud, within which the air and water are put into a violent motion, and consequently must make a great noise at sea. See *Matt. Ab. Philos. Transact.* p. 210 — 15. and sometimes subterraneous passages cut like tubes or canals through hills or rocks, on which forts or castles stood above to afford a communication with towns beneath, *Joseph. L VII. C 3. Polyb. Ed. Cesaub. v. 1. p. 578.* An anonymous writer understands by them any lesser channel whereby water is conveyed, and here those *secret pipes* or passages under the earth, whereby one sea communicates with another, and whereby the circulation of waters in the body of this globe is performed. And the *p̄almist* by the several seas, or great waters as calling or conveying intelligence to one another by means of these water pipes, to represent in a poetick manner one heavy affliction or calamity provoking or joining another. *Hammond* interprets the passage as alluding to the deluge, wherein the abyss above by its water-spouts as it were called to the abyss below, and the collisions and rollings of both together passed over him. *Mudge* reckons, he is considering himself as at the bottom of the ocean overwhelmed by all its waves, &c. —

force and greatest weight, so <sup>SECT. 34.</sup>  
as almost to overwhelm me.

PSALM

xlii. 7, 8.

8. Yet the LORD will command his loving kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

Notwithstanding it hath pleased the Almighty thus to deal with me, yet every day I have received, and every night expressed my acknowledgments of his mercies, that my life and reason are continued to enable me to do either: I never am unmindful that in GOD I live move and have my being: my song, my hope and prayer are still directed to him as my preserver and benefactor, with a sense of dependance, and of gratitude for multiplied favours amidst multiplied afflictions and difficulties.

9. I will say unto God my rock, why hast thou forgotten me? why go I mourning because of the oppression of the enemy.

As with a faithful friend 9 and good father, not adversary, in all my griefs I thus tenderly expostulate with a most gracious GOD; thou art my refuge and only support, to whom I have constant recourse and in whose power it is always to defend me: why in circumstances of the greatest exigency, does thy providence disregard as if thy thoughts and care were not employed about, or thou hadst to all purposes forgotten me? why is my de-

**SECT. 34.** plorable condition like that  
PSALM of a disconsolate mourner,  
**xliii. 9.** through the enemies uncon-  
 trolled oppression and most  
 violent persecution?

10 As a sword which had transfixed my body, or a wound with the fatal weapon remaining in and inflaming it, I feel to my very vitals the deadly strokes of malice and calumny: neither is it possible for mine enemies to cut deeper or more afflict and distress me, than when they enquire, what better is he for his religion? and it is in every mouth, he pretended that God was his helper, but whence does it appear now he is in the greatest necessity and misery and yet meets with no succour?

11 Nevertheless I do again repeat it, and it is the burden of my song, wherefore O my depressed mind, dost thou give way to anxious gloomy thoughts? fix thy hopes in heaven and virtue; and make thyself certain, that the same God who by some means has always

10 As with a sword in my bones, mine enemies reproach me: while they say daily unto me, where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, <sup>who is</sup> the health of <sup>b</sup> my countenance and my God.

<sup>b</sup> My countenance, at the 5 ver. is read his countenance agreeable to the Chald. Paraph. but different from all the other ancient versions, therefore most probably should be the same in both places.

always relieved, has never SECT. 34.  
PSALM  
xliii. 1.  
yet suffered thee to be quite  
overpowered; will vouchsafe  
thy personal presence wher-  
ever it shall be, his peculiar  
protection, and crown thine  
arms with victory, for his  
glory and the good of man-  
kind.

## P S A L M XLIII.

*An appeal to God for justice. The behaviour and character of some men. Complaint of delays of vindication. Preyer to be restored to the solemnities of publick worship. Hopes expressed that it shall be answered. Probably a supplement to, or penned upon the same occasion with the former.*

P S A L M xliii. 1.

JUDGE me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man.

P S A L M xliii. 1.

THOU perfectly knows, SECT. 34.  
PSALM  
xliii. 1.  
unerring judge, how wrongfully I am dealt withal, neither can it do otherwise than displease thee, O most righteous GOD; as a faithful generous advocate, according to rules of invariable equity stand up in my defence; determine in my favour against a people who are by no means objects of thy regard, nor governed by thy laws: more particularly, I beseech thee to preserve me from the undermining.

**SECT. 34.** determining man, and unsuspected in his hidden trains; and from the dissembling concealed hypocrite; who mean either unawares to surprise, or under specious pretexts to perform the greatest mischiefs.

2 Thy perfection and providence are the only grounds whereon all my strength and hopes of deliverance or successes rest; be pleased then to signify for what reasons as if I had some way highly offended, I appear removed at the greatest distance from any regards of these. On what account, like a black and clouded sky, are my thoughts gloomy and melancholy, my circumstances distressed, and my life truly miserable, through the heavy exactions or hard constraints the enemy hath laid me under?

3 I most humbly beseech thee, by some signal displays of thy certain regard and real faithfulness, do thou manifest that thou designest me favour and that I am under thy protection: vouchsafe me thy conduct, and open a way for my peaceable settlement in the

2. For thou art the God of my strength, why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3. O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

the sacred rest of mount Zion: SECT. 34.  
even in the blessed tabernacles  
which thou hast graciously  
pitched for thy worship here  
below.

PSALM  
xliii. 3.

4. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the <sup>a</sup> harp will I praise thee, O God, my God.

At that wished-for period,<sup>4</sup> as having obtained the full of my desires, in order to pay my vows I will most devoutly approach God's holy altar; and there offer sacrifices and the sincerest thanksgivings unto him, as the sole author of my safety, of my entire satisfaction and exulting acclamations: Yea, O thou governour of all worlds, and in particular, my preserver and benefactor, I will strike skilfully the warbling lyre, most melodiously to celebrate thy bounty and goodness.

5. Why art thou cast down, O my soul? and why art thou disquieted within

O my unsteady frail mind,<sup>5</sup> whence does it proceed that thou art thus solemn and over-

\* The LXX, Syr, lat, Arab, and *Ethiop.* render. *God that maketh merry my youth,* and only the *Chald.* from whom is the joy of my exultation. בָּנִי in the *Arab.* signifies a florid well grown youth. And the words will bear the interpretation, that through the whole course of *David's* life from his youth up God had always been the author of joy to him. The *English* margin reads, *God the gladness of my joy,* i. e. the great cause of all my rejoicing, or who hath often turned my sorrow into gladness.

<sup>a</sup> *Hesychius* observes that the *harp* was a mournful instrument among the *Greeks*; but with the *Jews* it was certainly used for expressing joyfulness.

**SECT. 34.** overcast? and wherefore the multitude of thy troubled thoughts, like so many foaming billows, in such violence of commotion and agitation? though affairs at present are strangely perplexed and unsettled, yet patiently expect and earnestly desire kind heaven's sovereign help: and ere long I shall acknowledge a recent signal deliverance; and adore the Almighty as perfectly worthy of my most faithful service and absolute confidence.

in me? hope in God, for I shall yet praise him, *who is* the health of my countenance and my God.

## PSALM XLIV. SECT. XXXV.

*Ancient memorable facts in favour of the Israelites. The Almighty the author of them, and a religious trust the condition. The same trust professed, nevertheless scenes changed, and the heaviest afflictions complained of. The occasion, supposed by some, to be the distressed state of affairs in Saul and Eli's time; others, in Hezekiah's from an Assyrian invasion and Rab-shaketh's blasphemous message. — To the chief musician, for the sons of Korah, to the tune Maschil.*

### PSALM xliv. 1.

**SECT. 35.** **PSALM** **xliv. 1.** **F**ROM our early childhood upwards, O Eternal and Almighty God, we have

### PSALM xliv. 1.

**W**E have heard with our ears, O God, our fathers have told us what work

work thou didst in  
their days, in the  
time of old.

have very frequently heard, SECT. 35.  
indeed our parents and in-  
structors have made it their  
business to relate to us, the  
history of thy mighty deeds,  
which had fallen within their  
own age and memory: and  
to trace back accounts of  
them through distant periods  
to the remotest antiquity.

PSALM  
xxxiv. 1.

2. How thou didst  
drive out the heathen  
with thy hand,  
and plantedst them;  
e how thou didst af-  
flict the people, and  
cast them out.

Particularly, by what dif- <sup>2</sup>  
ferent steps and regular series  
of events in thine amazing  
providence, thy sole Wisdom  
and Omnipotence dispossessed  
the seven heathen nations,  
the former inhabitants; as a  
transplanted vine to settle our  
ancestors in this pleasant fer-  
tile country: previous to  
this, what calamities and vari-  
ous complicated miseries thou  
didst inflict upon their har-  
dened cruel oppressors, to  
procure their release from a  
most tedious heavy bondage.

3. For they got  
not the land in pos-  
session by their own  
sword, neither did  
their own arm save  
them: but thy right  
hand, and thine arm,  
and

For it is very evident, they <sup>3</sup>  
stript not others of their pro-  
perty, nor obtained the per-  
petual inheritance of this in-  
valuable land, by their own  
military skill and activity;  
but

e Hammond renders, *thou hast afflicted the nations the Egyptians, and thou hast sent them out the Israelites by thy hand; manumitted, set them at liberty.*

**SECT. 35.** but as the ordinary means of human success are warlike instruments, and a strong hand to wield them; a sinewy shoulder, a fixed attention and constant presence, so were they principally indebted to their grand dependance: to thy power effectually exerted, and actual animating presence; because thou wast kindly affected to, hadst a peculiar favour and regard for them to be the repositories of religious truth amidst surrounding idolaters.

4 It was their prevailing sentiment and common style; and the same manner of expressing ourselves respecting our national privileges, has descended through all successive generations to us of the present day, *viz.* thou art our law-giver and governour; in all emergencies, eternal God, we consult and request of thee alone to direct to measures and succeed them, for the deliverance of the posterity of thy ancient faithful servant Jacob.

4. Thou art my king, O God, command deliverances for Jacob.

By

<sup>f</sup> Light of thy countenance, literally, light of thy faces; some interpret the majestic presence of God, the light shining cloud or Shekinah.

5. Through thee  
will we push down  
our enemies; thro'  
thy name will we  
tread them under  
that rise up against  
us.

6. For I will not  
trust in my bow,  
neither shall my  
sword save me.

By means of following SECT. 35.  
thine instructions and relying PSALM  
upon thy providence, we as xliv. 5,  
well as our forefathers have  
always hoped, that like a  
bullock of superior strength  
his rival among the herds, we  
should be able whenever we  
were attacked to repulse our  
enemies: that by the vigour  
thy expected efficacious in-  
fluence inspires, as prostrated  
before us we should trample  
upon, subdue or destroy them  
that rise up in arms against us.

I freely acknowledge that 6  
I do not, as by the strongest  
bow, reckon myself secure  
on account of my extraordi-  
nary power and large military  
preparations: neither do I  
expect, as with a flaming  
sword which drains the blood,  
hews down, and cuts a way  
through

<sup>g</sup> This may refer to David's dispute with and victory  
over the heavy armed giant Goliath, and be illustrated by a  
similar event recorded by Strabo, viz. Pyræchmes the *Aetolian* and Dogmenes the *Epeian*, who when the two armies  
were upon the point of engaging, agreed, as has frequently  
happened in later ages among our ancestors, to decide the  
affair by single combat. When Dogmenes being lightly  
armed and carrying only his bow, and Pyræchmes μετα  
σφεδόνς νοι ἀνπας λίθων with his sling scrip or fatchel  
of stones. The issue was that the sling carrying the stone  
farther than the bow its arrow, Pyræchmes flew his adver-  
sary and gained the victory. Strab. Geogr. Edit. Amstelod.  
L. VIII. p. 548.

SECT. 35. through the enemy, to be  
PSALM rescued from danger by an  
xlii. 7. extreme vigour and full pre-  
 sence of mind in the scene of  
 action, on the field of battle.

7 Our universal sense of de-  
 liverance from enemies, dan-  
 gers and troubles, violence  
 and rapine, is that thou art  
 the author of it; and by thy  
 kind succours hast totally  
 disappointed the hopes, and  
 confounded the designs of  
 thole who were inclined to  
 shew us no favour or mercy.

8 There was no day of our  
 lives, nor any time of the  
 day from evening to morn-  
 ing, when in our happy cir-  
 cumstances we did not with  
 united joyful hearts celebrate  
 thy divine attributes and won-  
 derful works as most illus-  
 trious and glorious: and set  
 up memorials, or make grate-  
 ful and publick acknowledg-  
 ments of thy power and good-  
 ness; that we prayed might  
 be continued throughout all  
 ages and generations, even  
 perpetuated through the re-  
 volving periods of a bound-  
 less eternity.

9 But changed scenes, and  
 the dismal aspect of our pre-  
 sent

7. But thou hast  
 saved us from our  
 enemies, and hast  
 put them to shame  
 that hated us.

8 In God we  
 boast all the day  
 long: and <sup>h</sup> praise  
 thy name for ever.  
 Selah.

9. But thou hast  
 cast off, and put us  
 to shame and goest  
 not

<sup>h</sup> The Syriac renders, *we have praised, and we will confess.*

sent distressed affairs fill us SECT. 35.  
Sect. forth with our armies.

with terrible apprehensions: PSALM  
indeed facts declare that as XLIV. 9.  
offensive and highly disgust-  
ful to thee, thou hast rejected  
us: hast reduced us to a state  
of the lowest contempt and  
disgrace: our faces if we  
could shew them are full of  
shame and confusion: thou  
goest not forth as formerly  
like a rising sun, or victorious  
general to guide our marches,  
and lead on our troops to  
conquest and triumph.

10. Thou makest  
us to turn back  
from the enemy:  
and they which hate  
us spoil for them-  
selves.

Through the alas! fatal want of thy gracious presence with the magnanimity and ardour it gave us, we are repulsed in battle: are worsted even entirely defeated, and forced to surrender ourselves, or make precipitate retreats from the victorious enemy: the consequence is, they who have not the least regard for us plunder and rifle our substance at pleasure with impunity.

11. Thou hast  
given us like sheep  
appointed for meat:  
and

Thou who once was our good shepherd, leading us in green pastures beside the still

<sup>1</sup> *Retroagis nos retrorsum, thou makest us to go backward*  
*backward:* an usual form of expression to strengthen the  
sentiment, i. e. we go entirely backward.

SECT. 35. waters, now hast appointed or  
at least permitted that we are  
and hast scattered us  
among the heathen.

**PSALM**  
**xliv. 11.** treated like sheep sold for  
common slaughter: and as dust  
that is scattered, or chaff blown  
away with a tempest, by our  
captivity hast dispersed us  
among foreign people and  
heathen nations.

12 As if thou had'st utterly  
renounced all claim to, or  
future dominion over thy not  
long since peculiar people;  
they lie naked and exposed  
to become the cheapest con-  
quest to every power that  
will only attack them: as  
articles in merchandizing, of  
so little value that the trouble  
of bearing them off is reckoned  
a full equivalent, whoever  
pleases may make slaves of  
us: there is no rate set upon  
such abjects, no advantage  
obtained by our most easy  
surrenders, nor any purpose  
answered by our greatest  
miseries.

13 It is not only all weight  
and influence that we are en-  
tirely divested of, but we are  
become

12. Thou sell'st  
thy people for <sup>k</sup>  
nought, and dost not  
increase thy wealth  
by their price.

13. Thou makest  
us a reproach to our  
neighbours, a scorn  
and a derision to  
them

<sup>k</sup> Their being thus conquered by any foreign power that would attack them, seems represented by an image taken from merchandise, in which no price was set upon matters of no use or worth, but every one that would have, freely carried them away.

them that are round about us.

become obnoxious to the ut- SECT. 3<sup>5</sup>.  
most indignity, and absolute <sup>PSALM</sup>  
contempt of the neighbouring nations: actually  
proverbial for our reduced  
mean condition, and the com-  
mon scorn and ridicule of all  
around us.

XLIV. 18.

14. Thou makest us a by-word among the heathen: a shaking of the head among the people.

Whenthе provoking heath- 14  
en represent compleat wretch-  
edness, poor forlorn Jews  
supply the fable, similitude or  
comparison by which they  
express it: and whenever the  
name is mentioned, foreigners,  
who are all perfectly ac-  
quainted with our story, shake  
their heads by way of indig-  
nity, utter disdain and ab-  
horrence.

15. My confusion is continually before me, and the shame of my face hath covered me.

As if I was a pest of so- 15  
ciety, notorious robber, or  
had committed some capital  
crime; every returning day  
renews my dishonour and  
abashed down-cast looks: the  
confusion of an exhausted  
patience, or the calamity of  
hopes which shall never be  
answered, quite overwhelms  
me.

16. For the voice of him that reproacheth and blasphemeth: by reason of the enemy and avenger.

Particularly, my appear- 16  
ance and complexion bears  
the strongest marks of an ex-  
treme inward disorder, on  
account of the horrid re-  
proaches

**SECT. 35.** proaches and most impious  
 menaces of the lordly man  
**PSALM** here, who treats us with so-  
 xlii. 16. sovereign contempt and defi-  
 ance: thro' his insults, who acts  
 by no other measures but  
 those of his own resentments  
 pride and passions; and who  
 would not make the least  
 scruple in cool blood to take  
 away our lives.

**17** All these evils and miseries,  
 accumulated and grievous as  
 they are, have befallen us by  
 the allotment or permission  
 of thy providence; yet under  
 the heaviest pressures of ad-  
 versity, and in the greatest  
 hurry and confusion of our  
 tumultuous passions, we have  
 not as if we were dissatisfied  
 with or weary of thy service,  
 discontinued or neglected  
 thine homage: neither have  
 we in any respect acted un-  
 suitably to the blessings and  
 privileges vouchsafed us in  
 thy covenant.

**18** It cannot be charged up-  
 on us, that we have designed-  
 ly and voluntarily engaged in  
 courses

**17.** All this is  
 come upon us; yet  
 have we not forgot-  
 ten thee, neither  
 have we dealt falsely  
 in thy covenant.

**18.** Our heart is  
 not turned <sup>1</sup> back,  
 neither have our  
 steps declined from  
 thy way.

<sup>1</sup> Non recedit retrorsum, bath not receded backward, a man-  
 ner of expression as has before been observed, very fre-  
 quently used to strengthen the sentiment, here to denote  
 the contrary, i. e. they had gone forward.

courses which contradict virtue and true religion: neither has our habitual prevailing practice stretched out beyond the way of duty, or turned aside from thy laws of holiness after iniquity or idolatry.

SECT. 35.  
PSALM  
xlv. 18.

19. <sup>m</sup> Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

The same as if all our limbs <sup>19</sup> and bones were broken and shattered, it is visible to all the world that we are in the greatest distress; dispersed into desolate barren parts; or threatened to be carried away captives to inhospitable dreary deserts: our condition is truly unhappy forlorn and miserable, next to the shadow of death itself or utter destruction.

20. If we have forgotten the name of our God, or stretched out our hands to a strange god.

Yet under these extraordinary chastisements, and bereaved of all light and comfort; if we have not on all occasions distinguished ourselves as the faithful worshippers of the ever-living and true God; or once have supplicated or adored the idols

H 3 and

<sup>m</sup> Some render, *Though thou shouldest strike us down to the place of dragons, or even to hell; yet still thy eye would follow us.* Mudge understands by place of dragons or serpents, *under the earth*, expressed afterwards by the shadow of death and explained at ver. 25. The image and meaning seem to be that they were to the utmost degree humbled and distressed, so as to skulk into holes, or creep along like serpents, that lick the dust rather than appear and walk erect as men.

**Sect. 35.** and daemons which strangers  
PSALM  
 and foreigners pay divine  
 xlii. 20. homage to;

**21** Can we conceal this denial  
 of his being or insult to his  
 supremacy, that he should  
 not discover and publish it in  
 full proportion? it is certain  
 we cannot, for he is perfectly  
 acquainted with the inmost  
 recesses and profoundest se-  
 crets of the heart and mind.

**22** It is not for our rebellion  
 and apostacy, nor yet for our  
 prevarications and vices of  
 any kind; but it is verily for  
 our profession of true religion  
 and steady adherence to its  
 laws, that we are perpetually  
 exposed to rapine and vio-  
 lence murders and massacres:  
 it is purely on this account  
 that our enemies and per-  
 secutors consider us in no  
 other view than as sheep des-  
 tined for slaughter.

**23** Allow us to be affected  
 with these calamitous shock-  
 ing scenes; and with all hu-  
 mility to excite thy affections  
 to be moved, and thy bound-  
 less power to be exerted in  
 immediate vigorous action:  
 thou art not, eternal GOD, a  
 dumb and deaf idol, and why  
 dost thou not then rouse thy  
 just

21. Shall not God  
 search this out? for  
 he knoweth the se-  
 crets of the heart.

22. Yea, for thy  
 sake are we killed  
 all the day long; we  
 are counted as sheep  
 for the slaughter.

23. Awake, why  
 sleepest thou, O  
 LORD? arise, cast us  
 not off for ever.

just vengeance from its seeming insensibility and profoundest slumbers? our grievances and miseries never sleep; do thou speedily awake to redress them, and do not appear to have totally and eternally renounced and abandoned us.

SECT. 35.  
PSALM  
xlv. 24..

24. Wherefore hidest thou thy face?  
and forgettest our affliction and our oppression?

On what account hast thou suspended, or doth thou withdraw thy effectual regard and the usual influences of thy kind providence, as if thou sawest us not so involved that we cannot extricate ourselves? And wherefore utterly neglectest, as though thou didst not remember the pathetick state of our heavy afflictions and squeezing violent oppressions, which from time to time we have presumed to lay before thee.

25. For our soul is bowed down to the dust; our belly cleaveth unto the earth.

A situation of affairs so totally embarrassed and almost desperate, naturally and unavoidably sinks and despirits us, as if we lay inconsolable mourners in the lowest dust and ashes: every generous thought and manly affection languishes, grovels; and cannot possibly rise or exert itself: any more than if our bellies stuck fast to the earth, or our bodies were pinned down to the ground.

SECT. 35. Such perfect vassalage and misery surely must excite thy mercy; shew speedily and effectually that they do: and for reasons of the honour of thy providence and everlasting benevolence, some way be pleased to work out our deliverance.

26. Arise for our help, and redeem us for thy mercies sake.

PSALM  
xlv. 26.

### PSALM XLV. SECT. XXXVI.

*The king the lofty theme. The excellence of his person. The nob'est royal qualities, the support of liberty truth and virtue. These the foundation of established power and growing splendour. The robes of state. The cour' ladies; or seraglio. The queen's dress and retinue. A long succession of princes, loyalty of subjects, and lasting memorials promised to the royal pair. Some suppose the penmen to be the sons of Korah, in the time of Moses; some in that of David; others understand the composition as originally an epithalamium or nuptial song for Solomon and the princess royal of Egypt: but referable to one much greater than them: all, even to the prince of peace. Directed to the chief musician, to be performed on an instrument of six strings; or regulated in the same manner the odes stiled the lilies were; for the sons of Korah to the tune Mafchil, a song or psalm entitled the beloved maids, or the song of loves.*

### PSALM xlvi. i.

SECT. 36.  
PSALM  
xlv. i.

**M**Y maturest thoughts and highest faculties are

### PSALM xlvi. i.

**M**Y heart is in inditing a good matter: I speak of

<sup>n</sup> Inditing, Hammond interprets to be a metaphor taken from boiling or seething the peace-offering, or sacrifice of thanks-

of the things which I have made touching the king : my tongue is the pen of a ready writer.

are engaged to prepare, and SECT. 36.  
PSALM  
xlv. 1.  
embellish properly a song on a most delightful charming theme : my production, 1 own, is touching circumstances which relate to the royal personage : like the style of a learned scribe, or the engraver of a skilful artist, my language is easy and flowing.

2 Thou art fairer than the children of men : grace is poured into thy lips : therefore God hath blessed thee for ever.

Your personal accomplishments, comeliness and exact symmetry of bodily proportion, and peculiar dignity of mein and carriage, clearly shew your right to a scepter in preference to all mankind besides : whatever you say has something of an uncommon grace in it, which conciliates universal favour ; and is plainly expressive of the richest spiritual gifts, or the noblest intellectual and moral endowments : wherefore the all-perfect and most bountiful GOD, hath confirmed to you permanent and endless prosperity and happiness.

Equip yourself, great Sir, 3 with all martial instruments for

3.° Gird thy sword upon thy thigh, O most mighty : with thy

*thanksgiving, dress with oil over the fire;* and properly to denote the composing or preparing of this spiritual oblation or nuptial hymn.

\* Our British bard seems to have animated his description of the commission given to the MESSIAH from this sublime passage.

Go

**SECT. 35.** for the most heroick and illustrious enterprizes; shine forth

**PSALM**  
**xlv. 5.** in arms with all the peculiar ensigns of your native dignity and exalted and unrivalled glory.

4 And as mounted on a thundering triumphant car, vanquish all opposition, and exercise a sovereign authority, by rational expedients, to promote the most important interest of integrity and moral religion; of virtue, moderation, peaceableness and charitableness among mankind: and doubt not, he who hath given you this commission will be present at your right hand, to instruct you fully in its nature and circumstances; and enable you to perform wonders, towards establishing in the world a kingdom of righteousness.

4. And in thy majesty ride prosperously, because of truth and meekness, and righteousness: and thy right hand shall teach thee terrible things.

### The

Go then thou mightiest in thy father's might!  
Ascend my chariot, guide the rapid wheels  
That shake Heaven's basis; bring forth all my war,  
My bow my thunder, my Almighty arms,  
Gird on thy sword on thy puissant thigh.

¶ Hammond interprets, we wish your majesty long continuance upon the business of truth; your engaging in the cause of righteousness meekness, &c. shall bring God's blessing upon you.

5. <sup>9</sup>Thine arrows  
are sharp in the  
hearts of the king's  
enemies; whereby the  
people fall under  
thee.

The weapons which in this <sup>SACT. 35<sup>9</sup></sup>  
warfare you are prudently  
and vigorously to make use <sup>PSALM</sup>  
of, shall not return empty:  
but as feathered shafts that  
penetrate to the very heart  
of an army, or showers of  
winged javelins that fill the  
midst of a camp with slain  
and wounded; so effectual  
shall your endeavours prove  
to subdue people's minds to  
the obedience of God's laws  
of everlasting virtue.

6. Thy throne,  
O God, is for ever  
and ever: the scepter  
of thy kingdom is a  
right scepter.

O noblest representative on <sup>6</sup>  
earth of the most high God  
in heaven, your throne being  
founded in judgment and  
upheld with mercy, shall not  
be fluctuating and unstable  
like most meekly secular au-  
thorities, but shall be constant  
stedfast and perpetual: the  
ensign scepter or rod of so-  
vereignty shall never depart  
from you, being exercised in  
performing impartial justice;  
pointing at what is equal and  
rectifying what is otherwise.

7. Thou lovest  
righteousness, and  
hatest wickedness:  
therefore God, thy  
God

You have greatly at heart, <sup>7</sup>  
as the end of your elevation  
and the noblest mark of a ge-  
nerous

<sup>9</sup> Hammond renders, *thine arrows are sharp, people shall fall under thee, in the midst of the king's enemies, i. e. being reached by thine arrows in the midst of thine enemies' armies.*

**SECT. 35.** nerous ambition, to protect and encourage the truth, integrity and benevolence of religion; and to discountenance and bring publick disgrace upon all moral evil fraud and violence, all inordinate affections and disorderly wicked practices: wherefore, as the master of a feast upon those joyous occasions, pours the largest quantity of flowing oil or fragrant ointment on the head of his particular friend, or the most honourable person; so hath a **God of truth and righteousness**, for your high regard to these, eminently distinguished you even amongst crowned heads and the greatest **LORDS** of this world.

**8** As if all your garments were actually myrrh, aloes and cassia, they send forth the

God hath appointed thee with the oil of gladness above thy fellows.

**8** All thy garments smell of myrrh, and aloes and cassia; out of the ivory palaces,

\* *Myrrh*, a precious gum flowing from a shrub in *Arabia*, sometimes worn in the bosom tied up in a little bag to exhilarate the spirits. *Lign. aloes*, or *Agallochum*, an Indian aromatic tree. *Cassia lignea*, an aromatic bark stript from a tree which grows among those that bear cinnamon, and is very like them. *Cels. Hierobot. Par. I. p. 135. Raii. Hist. Plant. Tom. II. p. 1808. Plin. Nat. Hist. L. XII. C. 19.*

\* *Dav. Kimchi*, interprets this of ward-robés shining with ivory, where the robes were kept; literally it is palaces of tooth, meaning according to the *Chald.* the elephant's tooth brought from *Armenia*, rather *Africa*; with which their

faces, whereby they have made thee glad.

the reviving odour of those rich perfumes: You proceed from the wardrobes, lined with ivory, or the magnificent pleasure-rooms, most royally arrayed, your aspect is expressive of an entire satisfaction; every look shews the most lively spirits and highest pleasure.

SECT. 36.  
PSALM  
xlv. 8.

9. Kings daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

As thinking it no diminution to their royal dignity, foreign princesses were present at the solemnity; and joined the brilliant court or shining retinue of your honourable women, or ladies of the first distinction: on your right hand as next to yourself in majesty, stood the queen-consort arrayed in garments embroidered with the finest wrought gold.

10 Harken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house.

Suffer me to address you, illustrious personage, and express my sincerest wishes, that you may adorn your exalted station with all elegancy of sentiment, and the most-refined qualities; the instructions of religion, and the most

their choice rooms were beautified, of which Solomon's throne is reported to be made, and Abab to have built an house. Their garments from these rooms gave so high a perfume to the adjoining ones as if they had been all odorous.

**SECT. 36.** most shining virtues: particularly, that to be happy in this new relation and a lasting blessing to your present people, you depart from, as if you had forgoten, the customs and manners of your native country and father's court.

**11.** This conduct naturally establishes you in our excellent monarch's entire esteem and affection: truly engaging and most attractive must your personal beauty appear, with the superadded charms of extraordinary prudence; and the most inviting and unchanging graces of heaven-born wisdom: and as his conjugal regard, hereby secured, ought to bound your utmost ambition; improve it to his honour and strive to render him as respectable and venerable as possible: for your interest and dignity are mutual and inseparable, and he is your support and protector, head and lord.

**12.** The consequence of your growing character opulence and independence, will be congratulatory embassies and the richest presents from Tyre, and other populous and flourishing

**11.** So shall the king greatly desire thy beauty: for he is thy lord and worship thou him.

**12.** And the daughter of Tyre shall be there with a gift, even the rich among the people shall intreat thy favour.

**PSALM  
xlv. 10.**

rising cities: the most considerable neighbouring potentates shall court your friendship and enter into alliances with you.

Sect. 36.  
PSALM  
xlv. 12.

13. The king's daughter is all glorious within; her cloathing is of wrought gold.

Several in this grand procession may justly be celebrated for particulars in the splendour of their appearance; but the royal consort, which way soever she turns, or in whatever point of view she is beheld, is perfectly decorated and one continued glitter and glory: her outward garment is gold wrought in silk to form the brightest gems, or resemble the most sparkling eyes.

14. She shall be brought unto the king in raiments of needle-work: the virgins her companions that follow her shall be brought unto thee.

With the utmost pomp and solemnity musick and dancing, in raiment which the needle hath curiously in-wrought with the richest variety of figures and colours, she shall be introduced to the king: her bridal attendants,

young

<sup>1</sup> The original is rendered, to embroider cloth all over with uniform figures resembling the ouches in which the two onyx stones were fixed upon the two shoulder-pieces of the high priest's ephod. Exod. xxviii. 11. 39. Hammond observes the difference between יכש here and יכּר to be that the former signifies to work a garment full of eyes called o's of gold: the latter to paint with a needle, i. e. to work upon cloth &c. divers colours and figures with silk, imitating the various plumes of birds, from whence the officers were called *plumarii*. Nic. Fuller. Miscell. L. I. C. 20.

**SECT. 36.** young ladies of distinction  
 shall bring up the rear and  
 be admitted into your pre-  
 sence-chamber.

**15** With loud acclamations  
 and all imaginable demon-  
 strations of joy shall they be  
 introduced in one grand  
 assembly to the royal pre-  
 sence: as customary for the  
 richest bridegrooms in their  
 splendid apartments, they  
 shall be entertained suitably  
 to a princely magnificence in  
 the king's palace.

**16** Farther, with heaven's  
 blessing upon this matrimo-  
 nial alliance, a progeny of  
 crowned heads shall arise to  
 succeed their respective fa-  
 thers, and give princes and  
 governors not only to *Judah*  
 and *Israel*, but to different  
 kingdoms and provinces;  
 even to the most distant do-  
 minions of this habitable  
 world.

**17** Through all future periods  
 of revolving time, so long as  
 this nuptial ode or song shall  
 be remembered, as a faithful  
 memorial

**15.** With <sup>u</sup> glad-  
 nes and rejoicing  
*shall they be brought:*  
 they shall enter into  
 the kings palace.

**16.** Instead of thy  
 fathers shall be thy  
 children, <sup>u</sup> whom thou  
 mayest make princes  
 in all the earth.

**17.** I will make  
 thy name to be re-  
 membered in all ge-  
 neration: therefore  
 shall the people  
 praise

<sup>u</sup> An allusion probably to a custom yet observed among the orientals after the nuptial ceremonies, of conducting the bride to the bridegroom with much pomp and mirth. Vid. *Golius Lex. Arab. col. 1100.* and *Theven. vov. P. IV.* p. 66, and 69.

praise thee for ever and ever. memorial it shall transmit SECT. 36.  
your worth and dignity; and wherever it is read or heard, PSALM  
xlv. 17. to the end of the world the people congratulate or celebrate your consummate felicity and glory.

## PSALM XLVI. SECT. XXXVII.

*Religion the stable ground of courage and inflexible resolution. Omnipotence supports the virtuous, and easily checks the utmost fury of the ungodly. An instance hereof celebrated; all people advised to acknowledge the divine absolute authority; and observe how secure the Israelites were under a divine protection. Composed, as some presume, by David to celebrate the victories recorded, 2 Sam. viii. others, the defeat of Sennacherib: and directed to the chief musician, to be sung by the sons of Korah to the tune Alathom.*

## PSALM xlvi. 1.

**G**OD is our refuge and strength, a very present help in trouble.

## PSALM xlvi. 1.

**T**HE mighty God, whose SECT. 37.  
dominion is universal PSALM  
xlvi. 1. and his attributes infinite, we have frequently experienced to be the stable object of our entire dependance for safety; for the happy effect of intrepid courage, and for an abundantly sufficient and remarkably ready assistance in the most critical conjunc- tures of distress or danger.

**SECT. 37.**  
 PSALM  
 xlvi. 2.

So that we will not give way to timidity and dastardly faint-heartedness, on account of any future events or the most alarming circumstances: not, should nature's constant course be reversed and the solid earth subverted: not should changes and revolutions happen, like mighty hills being torn from their bases, and tumbled into the deepest part of the unfathom'd ocean.

3. Though discord clamour and confusion, like the violent agitation and hideous roaring of stormy seas reign among mankind: though the billows swell, lash, and so dreadfully overflow as to throw mountains into convulsions, or dash towering hills against each other in the most terrible concussions.

4. Amidst the greatest and most threatening commotions and disorders, we of this happy country under the divine protection enjoy perfect safety and tranquillity: like the

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

3. *Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.*

4. *There is a river, the streams whereof shall make glad the city of God: the holy place of the tabernacles of the most high.*

\* It has been enquired whether the river mentioned here signify *Euphrates, the Nile, Jordan, Cedron, or Gibon*, proceeding from the pool of *Siloam*. Is not the whole passage figurative? and are not rivers frequently put to denote persons? Don't it here denote their strength as *Israelites* and *God's people?* *Isai. viii. 6.*

the constant streams of our <sup>SECT. 37.</sup>  
never failing brook, whence  
all the inhabitants of this  
populous city of *Jerusalem*,  
and the sacred tabernacle, are  
constantly refreshed and ab-  
undantly supplied: and tho'  
they glide gently and smooth-  
ly, which we nevertheless  
value and prefer before the  
proudest swellings and tor-  
rents of larger overflowing  
rivers: in the like point of  
view do we place, and admire  
above all the objects of a  
towering ambition, our most  
delightful situation; with  
*Zion* for our defence, and the  
God of *Zion* for our perpetual  
guardian.

PSALM  
xvi. 4.

5. God is in the  
midst of her; she  
shall not be moved:  
x God shall help her,  
and that right easily.

This last is equally our 5  
glory and security; and as  
the tabernacle once rested in  
the midst of the *Israelitish*  
camp, so do we esteem the  
Almighty to be ever near his  
beloved city, to protect and  
succour it that it shall always  
remain firm and stable, settled  
and peaceful: and in case of  
any afflictions and calamities,

I 2

divine

\* Hammond renders, *God shall help her by his countenance, or by looking upon her at the morning's appearance*. Kimchi,  
*at the approach of the morning of deliverance, after the night of affliction.* Gurtler, *through the whole night of this world, till the light of eternal life shine.*

**SECT. 37.** divine assistance shall be so  
Psalm  
 xlvi. 5. seasonable speedy and effectual, that they shall seem as if they happened only in the night, and all had disappeared by the return of the next dawn of morning.

6 We are not destitute of facts and a variety of extraordinary instances that confirm this observation: heathen powers have been full of jealousy ambition and indignation; war has been declared, and the greatest commotion or formidable preparation appeared, to unsettle and hurry us to instant slaughter or the most cruel slavery: the **Lord** of earth and heaven only thundered, or expressed his displeasure; and as if the solid earth had quaked or dissolved, they were thrown into the utmost disorder and confusion.

7 They readily concluded; and it is most certain, that so long as he beholds no iniquity in us, the **God** of armies and great director of all events and affairs is engaged to support us: the guardian of our upright progenitor, whilst he sees no perverseness in his descendants,

6. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7. The **Lord** of hosts is with us, the **God** of Jacob is our refuge. Selah.

as an high tower or inaccessible fortress, in the course of his providence will infallibly <sup>PSALM</sup> xlvi. 7. preserve and defend us.

8. Come, behold the works of the LORD, what desolations he hath made in the earth.

Allow me to solicit your attention in contemplating the wonders of God's power and wisdom: what judgments and desolating circumstances, cities dismantled and countries depopulated he hath exhibited upon the publick theatre of this changing state.

9. He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire.

He extinguisheth the flames of war to the very confines of those countries where they lately raged with the greatest fury; and speedily calms to peace the jarring world: like a broken bow he weakens their power and humbles their pride: like the camp-spear cut asunder, he defeateth their hostile views, or disperseth their largest forces: as burnt carriages and waggons can never more serve any purposes, so he makes an entire riddance of all the instruments of destruction; and puts a final period to these scenes of horrour and blood-shed.

I 3

The

<sup>y</sup> Chariot, the Chald. renders round shields, the LXX. shields. The radix signifies to be round or circular; and from the motion of the wheels or the track they make, may denote a chariot; or rather a cart or baggage-waggon seems meant by it, than strictly speaking a military chariot.

**SECT. 37.** The solemn language of  
PSALM his sovereign all-controlling  
 xvi. 10. voice is — desist, proceed no  
 further — cease to act these  
 hostilities against one another; and understand that the authority I exercise over you all is supreme and absolute: my judgments shall be submitted to, and my government confessed by heathen powers: my perfections and laws of providence shall be had in the highest honour throughout the land.

**11.** The independent and eternal Deity, who regulates and presides over all the various stations and departments of his whole creation, I conclude as I begun, is peculiarly present with and concerned for our nation: the mighty God and redeemer of Jacob, as an impregnable tower, is our perpetual defence and infallible security from danger.

10. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

**11.** The Lord of hosts is with us, the God of Jacob is our refuge. Selah.

## PSALM XLVII.

*A common jubilation or triumph declared. The subjects the divine sovereignty: heathens subdued: and Israel peculiarly favoured. The whole grand assembly excited to improve to the utmost the joyful occasion, and celebrate God's praises in the most exalted strains. Not improbably composed for one of the solemn feasts, to be sung before the whole nation: and the particular time is supposed to be upon carrying the ark into the tabernacle on mount Zion, 2 Sam. vi. 5. or from thence to Solomon's temple. An ode or hymn directed to the master of musick, to be performed by the descendants of Korah.*

## PSALM xlvii. 1.

**O** Clap your hands, all ye people, shout unto God with the voice of triumph:

2. For the LORD most high is terrible; he is a great king over all the earth.

## PSALM xlvii. 1.

**T**O signify your extreme joy, all ye people, who are now assembled from every quarter clap your hands; as sounding an alarm before a general engagement, or as shouting for victory, raise your voices to the highest pitch, to proclaim the attributes of the Almighty and unbounded GOD and ruler.

For the self-existent Being, 2 the GOD of transcendent majesty and unrivalled glory is to be humbly addressed, and most solemnly revered: as a potentate of the greatest authority and everlasting ex-

SECT. 37.  
PSALM  
xlvii. 1.

**SECT. 37.** *cellence he presides over, and conformably to the laws of perfect wisdom and righteousness, administers affairs throughout the universe.*

**PSALM  
xlvii. 2.**

3 *By the favourable dispositions of his all-ruling providence, he hath brought large associations, and the strongest collective bodies of different people, into absolute subjection to our will and pleasure; and heathen nations that threat'ned us with destruction now act under our conduct and are entirely at our disposal.*

3. *He shall subdue the people under us, and the nations under our feet.*

4 *Out of their fortunes and estates, he hath selected and given the choicest, to be our perpetual property and inalienable possession: he hath thus extraordinarily favoured those who are the moral and spiritual, as well as natural descendants of ancient Jacob: men of probity and an inviolable integrity, whom he hath separated from the rest of the world to excel in these qualities.*

4. *He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.*

5 *The mighty God is infinitely to be esteemed and exalted; and the symbols of his peculiar presence we beg leave to accompany, now as they are*

5. *God is gone up with a shout, the Lord with the sound of a trumpet.*

are ascending mount Zion, <sup>SECT. 37.</sup>  
with the loudest acclamations  
of joy and gratitude: the  
blessed and only potentate as  
a triumphant conqueror, with  
the sounding notes of a most  
shril trumpet.

PSALM  
xlvii. 5.

6 Sing praises to  
God, sing praises:  
sing praises unto our  
king, sing praises.

With the utmost solemnity 6  
of composition and rational  
elevated devotion, perform  
sacred musick in praise of the  
Almighty: sing psalms to the  
honour of his universal do-  
minion and supreme perfec-  
tion: recognize your obliga-  
tions and prove your alle-  
giance to him who liveth and  
reigneth for ever: by all  
proper expressions declare an  
infinite regard and esteem  
for him.

7. For God is the  
king of all the earth:  
sing ye praises with  
understanding.

For the mighty God is,  
not a titular or local Deity,  
limited to a particular district  
and Lord only of a single  
province; but his authority  
is absolute, and his govern-  
ment comprehensive of the  
whole creation: with distinct  
ideas and the utmost ele-  
vation of sentiments, sing ye  
psalms and praises.

8. God reigneth  
over the heathen:  
God sitteth upon the  
throne of his holiness.

Though they seem not to 8  
know or duly acknowledge  
him, his wide command ex-  
tends to heathen nations: as a  
peerless

SECT. 37. peerless sovereign the Infinite  
 PSALM God is possessed of an universal jurisdiction : and from  
 xlviij. 8. his eternal throne, whereof his sanctuary placed among us is a striking emblem, as may consist with wisdom and righteousness he determines the conditions of all kindred and people.

9 The heads and governors of the people are unanimously assembled ; in them are represented the whole collective body of believers in the God of Abraham, who may be considered as present, to celebrate our common Lord and benefactor : for the protectors and leaders of our tribes, in whose absence the country is secure through the guardianship of providence, should especially give glory to God ; and the greatest advantage and dignity to his worship and service : he is in the highest degree to be honoured by all, and worthy of universal everlasting adoration.

9. The princes of the people are gathered together, even the people of the God of Abraham : for the <sup>2</sup> shields of the earth belong unto God : he is greatly exalted.

<sup>2</sup> By *shields* is commonly understood potent men or rulers, so the rendering is Hos. iv. 18. such metaphors being easy and agreeable to the form and genius of the Hebrew language. *Psal.* lxxxix. 19. lxxxiv. 9.

## PSALM XLVIII. SECT. XXXVIII.

*Jerusalem respectable as the place of worship. Its situation and fortifications by art and nature a terror to invaders. The divine protection the Israelites's stability and security. Instances of extraordinary favour recorded. The beneficence and universality of providence. Religious confidence expressed. The occasion supposed to be either the defeat of Senacherib's army, 2 Kings xviii. 17. or that of the confederate forces of Ammon, Moab, and mount Seir, 2 Chron. xx. Or the vain attempt of Rezin, king of Syria and Pekah king of Israel. Isa. vii. 1. An ode, psalm, or triumphant sacred song directed to be performed by the sons of Korah.*

## PSALM xlviii. 1.

**G**R E A T is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

a. Beautiful for situation, the joy of the whole earth is mount Zion on the sides of the north. the

## PSALM xlviii. 1.

**U**Nchangeable and eter. <sup>SECT. 38.</sup> <sub>PSALM</sub> nal in every thing truly great and adorable is the <sup>lxviii. 1.</sup> most high God; and with the utmost exertion of our noblest faculties to be celebrated for the testimonies of his distinguishing regard to the city *Jerusalem*; and especially to his holy hill *Zion*, where the symbols of his presence rest, and he is pleased to receive constant offerings.

Others may boast some advantages, but they are not comparable for a perspective beauty and conspicuous most illustrious

SECT. 38. illustrious situation with this famed metropolis: the source and ground of pleasure joy and glory to the whole land of Canaan is mount Zion on the north-side of Jerusalem; being hallowed and consecrated in a particular manner by the Almighty's residence in his temple there.

**PSALM**  
**lviii. 2.**

the city of the great king.

3 It is fully concluded, indeed manifest in the impregnable strength of her towers, and inexpressible splendour of her palaces, that the everlasting God hath undertaken to protect and defend her.

3. God is known in her palaces for a refuge.

4 This has lately appeared very remarkably, for the confederate kings with hostile intentions encamped before her; and when their united forces were in readiness for action; all on a sudden, like the haste of a messenger, or the motion of a ferry-boat, the formidable army filed off without attacking or long halting: and all their designs and menacing appearances came to nothing.

4. Farlo, the kings were assembled, they passed by together.

5 They took a survey of the structures fortifications and magni-

5. <sup>a</sup> They saw it, and so they marvelled, they were troubled

\* Some render, they saw it fixed, firmly established and prepared for defence.

bled and hasted a-way.

6. Fear took hold upon them there, and pain, as of a woman in travail.

7. Thou breakest the ships of Tarshish with an east-wind.

8. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God, God will establish it for ever. Selah.

magnificence of the place, SECT. 38.  
PSALM  
xlviii. 6.  
and were struck with wonder; they were seized with terror and fled with some hurry and precipitation.

On that very spot of ground <sup>6</sup> where you lately beheld them; as if in imminent danger they were in an extreme consternation; and felt no less anguish and horror than what attend the most difficult labours or child-births.

They were in confusion <sup>7</sup> and distraction, like Tarshish mariners when the east-wind's strongest gales dash the waves against their vessels, or split them against the rocks.

From accounts handed <sup>8</sup> down to us by our forefathers, and from what we ourselves have been frequent eye-witnesses of, respecting this city which

<sup>b</sup> Tarshish, *Tillius* interprets to belong to *Cilicia*, *Bochart* to *Spain*, others to the *East Indies*. *Cocceius* intimates, that who-soever in those days took a long voyage to a remote country was said to go to Tarshish: and it is certain the Tarshish mentioned <sup>2</sup> *Chron. xx. 36, 37* and that *Jonah i. 3.* could not be one and the same city or country. *Hammond* understands *Phænician* vessels and the instruments of all their wealth; God when he pleased could split upon a rock, break to pieces by means of a wind, or by the sudden and violent blasts of an unaccountable despicable east-wind shatter their whole shipping. *Mudge* understands it as a proverbial expression used when the designs of proud men are blasted.

**SECT. 38.** which is sacred, and its inhabitants who are peculiarly devoted to that God who hath appointed to all men the bounds of their habitation; I repeat it, concerning this city particularly distinguished, and claimed as his own for the privileges wherewith he hath favoured it, we are fully assured, that the eternal God hath settled it upon the firmest foundation; hath protected, and whilst his statutes are duly observed in it, ever will protect; never in any case desert or abandon it.

9 These testimonies and experiences naturally lead us to represent to our minds in the strongest images, what inestimable mercies and favours we may always expect, most beneficent God, from thy bounty and goodness; whenever under any emergencies and difficulties we offer up our prayers and praises in thy temple, towards the most holy place.

10 In proportion as the standing marks of thy superiority, and displays of thy perfections

9. We have thought  
of thy loving kindness, O God, in the  
midst of thy temple.

10. According to  
thy name, O God,  
so is thy praise unto  
the ends of the earth:  
thy right hand is  
full

<sup>c</sup> An allusion as is supposed to a ceremony of the *lame* at the *consecration* of a priest to fill his *hands* with parts of the sacrifices; whence it became an *Hebrew* idiom signifying to *consecrate*.

full of righteousness.

fections and providence are attended to and understood, SECT. 38.  
PSALM  
xlviii. 10.  
O thou sole original of all existence and happiness, will thy wisdom omnipotence and benevolence be celebrated, to the extremities of this land; and to the utmost extent of intelligent being: the exertions of thy power, and instances of thy interposition and authority are remarkable for equity and beneficence, overflow with extraordinary circumstances of cordial goodness and mercy.

11. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

Let the whole city of *Jerusalem* particularly mount *Zion*, on this occasion of festivity, appear in one general state of mirth and pleasure: let all the cities of lesser rank, and towns and villages of *Judah* with united affections join their brethren in the solemnity: for, O thou best of all Beings, it is to acknowledge the rules of thy dealings, and celebrate the manifestations of thy goodness and mercy that we are assembled.

12. <sup>d</sup> Walk about Zion, and go round about her: tell the towers thereof.

In a joyful procession fetch <sup>12</sup>  
a regular compass about mount

<sup>d</sup> *Mudge* understands as insultingly directed to the kings who had come up and walked round, and gone off again; he bids

SECT. 38. mount Zion; walk the whole round on every side: make accurate observations on the multitude of her strong and lofty citadels.

13 Examine fully the strength of her different fortifications; consider seriously the magnificence of her palaces or castles; that you may be able to transmit the surprizing account to the succeeding age and generation.

14 For these clearly specify, that the Almighty and Eternal God, who hath thus conveniently situated and impregnably defended us, that we may adhere to his truth and obey his laws; will to all purposes be our God and support, through all the successive periods of time to an endless eternity: he will kindly lead us along our course of temporal life, and direct us in what belongs to death, and what is beyond it.

13. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

14. For this God is our God for ever and ever; he will be our guide even unto death.

bids them take special notice, that they may tell the next generation that it would be in vain to make an attempt against Jerusalem, which was so defended by God. This does not seem so well to agree with the context.

<sup>c</sup> Some interpret, *he will lead us over death*, i. e. as conquerors, and enable us to triumph over this king of tyrants. The Syriac renders, *he shall lead us above from death*.

## PSALM XLIX. SECT. XXXIX.

*Invitations to the instructions of wisdom. The uncertainty of life a reason for early attending to them. Reviews of virtuous practices the noblest consolations against age, sickness and mortality. The folly of ambition avarice and envy. An ode or psalm directed to the chief musician to be performed by the sons of Korah.*

## PSALM xl ix. 1.

**H**EAR this, all ye people; give ear all ye inhabitants of the world.

2. Both low and high, rich and poor together.

## PSALM xl ix. 1.

**W**Hatever nations or <sup>SECT. 39:</sup> people you belong to, <sup>PSALM</sup> let me urge you to form <sup>xlix. 1.</sup> distinct clear ideas on the subject I am going to represent to you; deny me not your closest attention to it, all ye inhabitants of this transitory world.

It alike concerns people in the lowest condition of dependance and obscurity, with those of the highest rank and most illustrious distinguished character; the man of fortune and opulence and the most indigent and distressed; even

<sup>f</sup> A man of high degree in the Hebrew is *Ijb Gadol*, and *Ijb mihod*, &c. and though this distinction betwixt *Adam* and *Ijb* be not always observed; yet we find two or three instances in the psalms of sons of *Adam* and sons of *Ijb*, opposed and distinguished as men of low degree and high,—particularly this and *Psalm lxii. 9.*

SECT. 39. all of every age, place and  
station.

PSALM

xlix. 2, 3.

Being in its own nature truly important but frequently mistaken or neglected, my unreserved free discourse shall publish the noblest science of divine moral wisdom: and my reflections duly state the relations and differences of things, in order by the exactest balances of an impartial judgment, to form men's minds to the love of truth and virtue.

4 I am positively determined as to myself, and I most sincerely wish all others to pursue the same maxims; in the days of my youth to apply myself diligently, by means of traditional observations, proverbial sentences, comparisons or similes in whatever quarter I can meet with them, to the acquisition of religious instruction: I will give the publick truly important sentiments, by digesting them into natural easy

3 My mouth shall speak of wisdom and the meditation of my heart shall be of understanding.

4. 5 I will incline mine ear to a parable; I will open my dark sayings upon the harp.

5 I will play to it, a metaphor, as Bishop Hare observes, taken from musicians, who in playing upon the harp listen very attentively to what they are performing. The Syriac renders 'Ἐπιτίπæn ænigmata mea five reconditum sensum meum. And R. Sal. says the ænigma was, why should I fear, &c.

easy odes or songs, and directing them to be performed on musical instruments. SECT. 39.  
PSALM  
xlix. 4.

5. Wherefore should I fear in the days of evil, *when the iniquity of my heels shall compass me about.*

For where is the equivalent of time devoted to any other purpose; or on what imaginable account should I so behave now as to fear hereafter; and enhance the inevitable vexations and anxieties of declining life with sad reflections and dismal prospects, arising from the past misconduct of unexamined youthful days.

6 and 7. They that trust in their wealth, and boast themselves in the multitude of their riches: none of *them* can by any means <sup>i</sup> redeem *his* brother,

Old age, and death the common fate of all men I am fully resolved to render as easy and happy as possible: for if I was, renouncing sensual pleasure, to indulge a-

K 2

varice

<sup>h</sup> *Taylor* in his concordance renders the *distortions of my heels, &c.* when my foot-steps are in such a weak and sliding condition, that I cannot avoid falling. The distortions of the heart and action from that which is right to that which is wrong is commonly translated iniquity. The LXX. interpret by the symbolical term Πτερψ, which *Hesychius* and *H. Steph.* explain the goings or behaviour of his past life. *Hammond* explains, is there any reason for a pious man to apprehend death with any disquiet, when it begins its close approaches, and is most unavoidably ready to seize on him?

<sup>i</sup> Literally, *by redeeming shall not redeem*, i. e. shall not by any means be able to redeem, &c. *A man shall not give his ransom* or price of equal value to God. Some render the next ver. the redemption of the soul or life costs very dear, but then it is a singular eternal redemption, that once wrought

**SECT. 39.** varice or ambition, I plainly see the consequence, and that they who are most confident of their safety from power or wealth, and are puffed up with vain glory on account of their affluent fortunes and increasing riches, not one of them can by all his power or riches redeem either himself or his brother from death; nor can they give to God under whose direction is life and death the price of his redemption: it is impossible they should secure either a mortal from dying or a sinner from punishment.

**8.** (For the rescue or deliverance of the life or soul is of too valuable consideration and important a nature, for him lightly and on account of any worldly matters to admit such an event; it shall never return to its former state, but utterly ceaseth to be what it was before )

**9.** That he should be favoured with a repetition of being, or such a continuance of it as is fixed and permanent, without

brother, nor give to God a ransom for him:

**PSALM  
xlix. 7.**

**8.** (For the redemption of the soul is precious, and it ceaseth for ever )

**9.** That he \* should still live for ever, and not see corruption.

wrought never need be repeated, he shall never dye any more.

\* Vejchi, so as that he may live for ever.

out intermission and ever-  
lasting; so that he should not  
be obliged to submit to, nor  
have occasion to be apprehensive  
of his being spoiled  
as to his present form of  
existence, and dissolved or  
destroyed.

Sect. 39.  
PSALM  
xlix. 9.

10. For he seeth  
*that* wise men <sup>k</sup> die,  
likewise the fool and  
the brutish person  
perish, and leave  
their wealth to  
others.

He has not the least ground  
of reason to expect this; for  
if riches could save, it would  
be when they are in the hands  
of wise men, but contrariwise  
he every day sees that the  
most prudent and considerate  
leave the world in like man-  
ner as the unthinking, and stu-  
pid: those who live as if they  
were brutes are lost by death:  
and having no further oc-  
cation for or concern in it  
leave their wealth to survivors,  
and not unfrequently to be  
possessed by strangers.

The rich and mighty in <sup>ii</sup>  
this respect act a most in-  
consistent part; they must

K 3      needs

\* A distinction seems here observed betwixt *dying* and  
*perishing*, the latter may denote, departing this life without  
any hopes of happiness in another: and *are forced to leave*,  
&c. *Others* might be rendered *strangers*, not of their family,  
to those they did not design it for; and with whom ne-  
vertheless it shall remain, never revert to the kindred of  
the original proprietor, nor yet any memorials.

<sup>1</sup> Some interpret the latter part of this ver. of monumen-  
tal inscriptions. “There is nothing left but their names  
“inscribed on heaps of earth.”

**SECT. 39.** needs be sensible that they are liable to the same incidents of mortality as other men, and must leave their riches for others; yet the only ideas they make familiar to themselves are entirely secular: and they plainly act as if they only believed and designed, without any further reference, that their houses shall remain for ever, and their dwelling places descend from one generation to another: and therefore call their lands after their own names; hoping to purchase to themselves an imaginary immortality in these magnificent houses which they build, and in their lands which are thus called by their names.

**12.** They are disappointed in the great object of their most eager wishes; and all their glory is as short-lived as themselves; they continue not in a settled state, they shall carry nothing away with them, and shall fall like the beast, which no sooner perishes than it is forgotten; so have they no pre-eminence or excellence above the beast.

This

dwelling-places to all generations; they call their lands after their own names.

**12.** Nevertheless, man *being* in honour <sup>m</sup> abideth not: he is like the beasts *that* perish.

<sup>m</sup> *Abideth*, literally *shall not lodge, or stay a night.*

13 This their way  
to their folly; yet  
their posterity ap-  
prove their sayings.  
Selah.

This their manner and <sup>SACT. 39:</sup>  
custom to aim at giving <sup>PSALM</sup>  
fixedness and permanency to  
that which is naturally un-  
stable and fluctuating, or to  
perpetuate their name and  
grandeur, is an instance of  
their extreme folly and stupi-  
dity: and yet their posterity  
will not see this folly, but do  
approve what their ancestors  
have said and done, follow  
their examples, or act over  
again the same extravagance  
and absurdity.

14. Like a sheep  
they are laid in the  
grave, death shall  
feed on them; and  
the upright shall  
have dominion over  
them in the morn-  
ing, and their beauty  
shall consume in the  
grave from their  
dwelling.

They go together in great <sup>14</sup>  
numbers and a constant suc-  
cession to the region of the  
dead, and there are disposed  
of like flocks of silly sheep;  
are no more able to defend  
themselves than those helpless  
creatures: death exercises an  
absolute tyranny over them.  
On the morrow when they  
are enquired for, especially at  
the resurrection of the last  
day when they are to pass the  
final audit; those who have

K 4

acted

<sup>a</sup> It has been observed, that death is here compared to a shepherd, not as the English renders, feeding upon but governing and conducting men in the *sheol*, or *elysian* fields as his flock, to signify how they go out of life, and die as ordinarily and regularly as sheep are lead to their pasture. But in the resurrection the just and upright alone shall triumph and reign to eternity.

**Sect. 39.** acted sincerely according to truth and righteousness shall have infinitely the advantage of them, shall make them to come down: in some sense, as honoured to be assessors with the supreme judge shall be their Lords and judges: long before that solemn period their beauty strength and frame of their whole body will be worn out, entirely consumed in the silent grave, to which they were carried from their delightful places of habitation here on earth.

**15** But though I also die at the appointed time, yet I shall have this comfort that God will not only call me back again from the place and state of the dead; but receive me as his peculiar charge unto himself with marks of favour and in the most glorious manner.

**16** My advice therefore to all men of upright virtuous lives is, never be you concerned or afflicted on account of an ungodly wicked man's increase in worldly goods, that wealth flows in upon him, his family is greatly promoted, or an extraordinary weight

15. But God will redeem my soul from the power of the grave; for he shall receive me. Selah.

16. Be not thou afraid when one is made rich, when the glory of his houte is increased.

weight of power and earthly dignify happen to crown his days.

SECT. 39.  
PSALM  
xlix. 16.

17. For when he dieth, he shall carry nothing away: his glory shall not descend after him.

For notwithstanding these seeming advantages it is impossible that he should be truly happy; the whole term of human life is limited to so short a period that he cannot long and may but for a very little time enjoy them: death shall strip him of all, reduce him to the lowest poverty; neither out of his greatest affluence can he secure and carry along with him the smallest moiety: his splendour and magnificence shall not come down to his latter end, or follow him into a separate state.

18. Though whiles he lived, he \* blessed his soul: and men will praise thee, when thou doest well to thy self.

During his temporal life indeed, he esteemed himself happy, and demanded uncommon notice and homage: if you acquire enjoy and bountifully communicate a multitude of riches, your signal favours will be recorded, perhaps

\* Some translate, while he lived his soul blessed him; and as long as thou indulgest thyself, it [or thy soul] will bless thee: the Hebrew verb בָּרַךְ being often applied to acts of sensual gratifications. Others the worldling applauded himself in his life time for his present felicity: but those shall be praised who do that which issues in their eternal good and happiness. *He the good man shall die in peace, they the wicked shall never know comfort.*

**SECT. 39.** haps a monument be raised  
 to transmit your names.

**PSALM**  
**xlix.18,19.** However in the end he shall go the way his fathers have gone before him, and fare as they have done: but being a wicked man he could never partake of any solid satisfaction, and shall by no means possess; shall be totally secluded from the future light of eternal life and blessedness.

**20** That mortal man who is exalted to the highest dignity and intrusted with invaluable advantages, that yet is destitute of wisdom and discretion how to manage them; and not duly apprized of the instability of all sublunary circumstances with the importance of futurity; both in his life and death most nearly resembles, can pretend very little superiority to the beasts that perish.

19. He shall go to the generation of his fathers, they shall never see light.

20. Man *that is* in honour, and understandeth not, *is* like the beasts *that* perish.

## PSALM L. SECT. XL.

*A general summons to an audit before the Almighty concerning the state of religion. Sacrifices and ritual observances performed by wicked men detestable. Truly grateful hearts and obedient virtuous lives the most acceptable service. A psalm composed or to be performed by Asaph.*

## PSALM L. I.

**T**HE mighty God, even the Lord hath spoken, and called the earth from the rising of the sun, unto the going down thereof.

2. Out of Zion the perfection of beauty, God hath shined.

## PSALM L. I.

**T**HE Creator Lord and <sup>SECT. 40.</sup> Judge of the universe <sup>PSALM</sup> hath asserted his right in pro-<sub>I. 1.</sub> mulgating laws to, and ap-pointing a sovereign test for, all his intelligent and ac-countable off-spring without exception that inhabit this sublunary world.

Out of the tabernacle: placed on mount Zion: in a very affecting manner with peculiar symbols, and the most perfect finishings of external ornament and magni-ficence, the divine attributes are declared, and his com-mandments, his glory power and goodness.

In

<sup>a</sup> 'Tis not fully determined who Asaph was, whether the Levite who was contemporary with David; or the seer of that name mentioned 2 Chron. xxix. 30.

SECT. 40.  
PSALM  
 I. 3.

In equal splendour and majesty that our everlasting GOD once signified his supreme pleasure from the lofty summit of burning *Sinai*, shall he descend to bring about the most important revolution: neither shall any power daunt, bribes corrupt, or cunning delude him from entering upon and compleatting a most equitable and impartial procedure: as it were a devouring fire shall lick up and consume the dry stubble that comes in his presence, and a violent tempest sweep away the dust, or whirlwind disperse the chaff all around him.

4 He shall command the angels, inhabitants of the upper heavenly world, to give their attendance, and the

spirits

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

<sup>4</sup> Come, *Hannmond* interprets this psalm of the propagation of Christianity with the circumstances that attended it. The images are sublime and striking; and seem pertinentlly applicable whether intended or not of it to the most significant and important of periods, represented in the following lines.

Sure, it is doomsday —

— See the heavens and earth and air

All on fire! the very seas, like molten glass,  
 Roll their bright waves, and from the smoaky deep  
 Cast up the glaring dead! the trumpet sounds  
 And the swift angels skim about the globe  
 To summon all mankind.

spirits of just men made perfect once probationers upon this earth to be present; or he shall appeal to heaven and earth requiring both to be witnesses to the equal manner of his executing judgment upon his assembled people; vindicating the just and punishing the guilty.

5. Sound loud your trumpets, saith the judge of quick and dead, and convene to be disposed of as they shall be found to deserve, those among mankind upon whom I have bestowed peculiar extraordinary advantages and privileges; who have professed true religion, and voluntarily obliged themselves by especial most solemn engagements to worship and serve me with a perfect heart and a willing mind.

6. And the heavens shall declare his righteousness: for God is judge himself. Solah.

Correspondent to the foregoing appeal, the angelick tribes shall doubtless give in their testimony; and avow publickly his sentences as perfectly conformable to the rules of truth and right, wisdom and goodness: neither in the nature of things is it possible to be otherwise, for God himself who is infallible and most impartial, conducts the

**SECT. 40** the judicial process, and by  
 invariable maxims determines  
 the grand importance.

**PSALM**  
**I. 6.**

**7** There is not the least question but his final decisions will be as follow,— Give attention, my peculiar people, as called here by my proclamation to understand what infinitely concerns you, and you shall hear it pronounced from my own lips: O ye descendants from my upright and faithful servant *Jacob*, I will make a most express full and peremptory declaration concerning behaviour or duty which was from the beginning, and is designed to stand and hold invariably to the end of time: I solemnly protest unto you, and wish to fix in your mind the certainty of this truth, that my existence and attributes, the relation I stand in to you and all mankind, and the obligations I have conferred upon you are the ground and foundation of all true religion.

**8** I will not determine characters, or adjust these affairs by reasons and considerations taken from your sacrifices; or your richest burnt-offerings whether they have or they have not been presented to obtain

7. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8. I will not reprove thee for thy sacrifices, or thy burnt offerings, *to have been* continually before me.

obtain mine acceptance, con-  
stantly as the proper seasons  
returned and with all suitable  
external ceremonies:

Sect. 4d.

PSALM

1. 8.

9. I will take no  
bullock out of thy  
house, nor he-goats  
out of thy folds.

I will not esteem a bullock,<sup>g</sup>  
fatted at the stall, nor the  
choicest he-goats of your  
flocks, as a satisfaction to my  
justice for your voluntary  
errors, a substitute in the  
room of moral virtue, or a  
sufficient atonement for your  
deliberate crimes.

10. For every  
beast of the forest is  
mine, and the cattle  
upon a thousand  
hills.

Had I need of or delight in <sup>10</sup>  
this kind of service, I com-  
mand as my absolute proper-  
ty the greatest plenty and  
variety: for, by virtue of a  
prior right than that of any  
other who may lay claim to  
them, every beast of the forest  
is my own: and the numerous  
flocks which ascend the crag-  
gy cliffs, browse upon high  
lands, or cover a thousand  
hills are part of my boundless  
possessions.

11. I know all  
the fowls of the  
mountains: and the  
wild beasts of the  
field are *mine*.

I perpetually inspect, and <sup>11</sup>  
am perfectly acquainted with  
so as to dispose of at pleasure,  
not only domestick animals  
and tamer fowls, but birds  
of prey which frequent the  
highest mountains: and as  
if I constantly folded them,  
wild

\* Mine, some interpret *at my call*, or as the Geneva. est a  
mon commandement.

**SECT. 40.** wild beasts that live at large  
 which man cannot subdue,  
**PSALM** are in entire subjection to me.  
**L. 11.**

12 If it were possible that I had human imperfections and appetites, and was destitute of sustenance and suffered hunger, I would not have recourse to thee, indigent man, for supplies; for the produce of the most fertile parts of this whole inhabited earth is mine, and every thing wherewith it is so abundantly provided or replenished.

13 Can such gross and absurd imaginations ever gain credit, that your most expensive offerings have the least signification in the way of addition to my consummate happiness? or that in like manner as you are nourished with wholesome diet, so I, a pure spirit, am refreshed with eating the flesh of sacrificed bulls, or drinking the blood of slain goats?

14 What will avail most to obtain the Almighty's favour and be most beneficial to yourselves, if you sincerely desire to accomplish these great ends of homage, is truly expressing what a grateful

12. If I were hungry, I would not tell thee, for the world is mine and the fulness thereof.

13. Will I eat the flesh of bulls, or drink the blood of goats?

14. Offer unto God thanksgiving, and pay thy vows unto the most high.

ful heart dictates for daily SECT. 40.  
mercies, and habitually acting under  
under the influence of the <sup>PSALM</sup> 1. 14.  
laws of virtue; or regularly  
performing your engage-  
ments of universal righ-  
teousness.

15. And call up-  
on me in the day of  
trouble; I will de-  
liver thee, and thou  
shalt glorify me.

And as to any perplexities<sup>15</sup>  
and even the greatest distresses  
you may meet with, in-  
plore my concurrence with  
your prudent and vigorous  
endeavours; and doubt not,  
I will provide means for your  
deliverance; and you shall  
ever have occasion to regard  
me with the highest pleasure  
as your benefactor, with the  
utmost reverence and confi-  
dence as your sovereign de-  
fender.

16. But unto the  
wicked God faith,  
what hast thou to do  
to declare my sta-  
tutes, or that thou  
shouldest take my  
covenant in thy  
mouth.

But unto the wicked ene-<sup>16</sup>  
my of God truth and virtue,  
whose passions are ungoverned  
and his actions pernicious  
to mankind, a just and good  
God declares; what hast thou  
to do, or how canst thou pre-  
tend to explain the rules of  
right and laws of other mens  
actions, whilst thou art doing  
wrong and prescribing no  
limits to thy own: or profess  
and teach with zeal and fer-  
vour my grants of favour,  
or promises of blessing; whilst

SECT. 40. in thy own practice thou  
want shewest no regard to the  
 PSALM terms of those grants, the  
 1. 16. conditions of those promises.

17 This is palpably and no-  
 toriously manifest, seeing thy  
 own studies and manners con-  
 tradict the plainest sugges-  
 tions of wisdom and virtue:  
 and so far from applying and  
 conforming to my precepts,  
 the course of thy life throws  
 the greatest neglect and con-  
 tempt upon them.

18 Thou hast publickly coun-  
 tenanced, and in similar vices  
 at least, held constant com-  
 munion with men of the most  
 profligate lives and vilest  
 characters; upon fixing thine  
 eyes upon a thief thine arms  
 embraced, and thine adhe-  
 rence and support protected  
 him: and thou has been a  
 partner with adulterers, if  
 not actually in their crimes  
 yet in skreening them from  
 justice: neither with any mo-  
 desty or to any effect couldst  
 thou

17. Seeing thou  
 hatest instruction,  
 and castest my words  
 behind thee.

18. When thou  
 sawest a thief, then  
 thou \* consentedst  
 with him, and hast  
 been partaker with  
 adulterers.

\* The Heb. signifies to *embrace, adhere to* with a pleasing  
 consent, or cheerful ready compliance. Or as the LXX.  
 interpret *thou runnest with him*. Mudge renders, thy tongue  
*springeth* deceit, gives a whole string of it, that is, joins deceit  
 to deceit. The next ver he explains, *they run one into another*.  
 Thou art *always* — again speaking endeavouring to throw  
 down, to trip up the heels of thy own mother's son.

thou attempt to reclaim them, SECT. 40.  
being thyself guilty of the same or equal enormities. PSALM 1. 18.

19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

Thou givest thy discourse 19 a most licentious vile liberty, to sow discord, create vexation, or do mischief; thy invention in the most artful manner connecteth, or joineth together and dresseth up in words killing flanders, the most pernicious calumnies.

20. Thou sittest and speakest against thy brother; thou slanderest thine own mothers son.

Thou appliest thyself with 20 assiduity and unwearied constancy, in violation of the strongest ties, to report or attest things to the prejudice of thy countryman, friend or kinsman: thou hast even given out flanders and endeavoured to fix scandals upon thy nearest relative and own brother.

21. These *things* hast thou done, and I kept silence: thou thoughtest that I was altogether *such a one* as thy self: but I will reprove thee, and set *them* in order before thine eyes.

These are ascertained no-21 torious facts, which thou hast not inadvertently and through infirmity, but deliberately committed and frequently repeated; and all the while as if I could not hear and speak, or would not observe and resent, in order to afford space for repentance I have deferred just punishment: which is farther highly provoking, thou hast I find most

SECT. 40.

~~~~~

PSALM

1. 21.

perversely interpreted all my patience and indulgence into an approbation of the vilest courses, and encouragement to proceed securely in them: which I cannot bear, but in due time will convince you of wrong done, make you sensible of your faults by sufferings: and in order to satisfy all impartial judges that I inflict proportionable miseries, will range them in a proper disposition and match them exactly one to another, that even you yourselves may be forced to own, you received nothing but what was due to them.

22. Now I advise and beseech you, be admonished; and instead of offering sacrifices, act with judgment and prudence, you who in throwing contempt upon moral obligations, and violating the laws of piety and virtue have most impiously affronted and highly provoked Almighty God: lest you feel the dreadful effects of my final displeasure — there is no rescuing you from my hands, nor a possibility but by intervening repentance of avoiding endless and intolerable torments.

The

22. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

23. 1 Whose off-
fereth praise glori-
fieh me: and to him
that ordereth his
converfation aright,
will I shew the fal-
vation of God.

The only worth of external ^{SECT. 40.}
professions, is the spiritual ^{PSALM}
sacrifice, the religious gra-^{1. 23.}
titude, and virtuous obe-
dience they are connected
with, expressive of, or sub-
servient to: and this is the
sum of all. "I look upon
"him only as the man
"that honours me, who
"offers before me a truly
"good and grateful heart;
"and none but the man that
"sets himself to order his
"course of life aright, and in
L 3 "some

¹ From the two last verses *Mudge* supposes the title of this psalm to be wrong, and that it was written during the captivity. Might not these, if they are necessarily limited to the captivity, be added by way of accommodation to the state of affairs at that time, and yet the original design of the psalm be as specified in the title? Or as *Peters* observes, "That the psalms have passed through more than one edition, and have been altered and adapted to a new occasion is what may be collected from comparing the psalm itself with the title. In particular, this confessedly a psalm of *David*, and so entitled has a prayer at the conclusion, that does not seem very reconcileable with the circumstances of things in *David's* time, but suits the Jews in their captivity; and therefore was probably added at this time, to make this penitential psalm of *David's* more useful to them, by annexing this short prayer for their return and the rebuilding of *Jerusalem*, in the two last verses—*Be favourable, &c.* These alterations or additions are all along supposed made by persons duly qualified for it, viz. prophets or inspired persons: of whom they seldom wanted one at least, in every king's reign. And in the captivity they had *Ezekiel, Daniel, Esdras*; as after the captivity, *Haggai, Zechariah, Malachi.*" *Crit. Diff.* p. 334.

SECT. 40. "some measure actually does
PSALM " do it, shall ever find pro-
 l. 23. " tection and blessing from
 " God."

PSALM LI. SECT. XLI.

Mercy implored. Sin humbly acknowledged. Truth and sincerity of repentance professed: and declared more acceptable than sacrifice. Zion and Jerusalem interceded for with engagements to offer the sacrifices of righteousness. Directed to themaster of musick, a psalm of David, when the prophet Nathan had waited upon to admonish him, on account of his adultery with Bath-sheba.

PSALM li. I.

SECT. 41.
PSALM
 li. 1.

UNDER the deepest sense of my own guilt and misery I address and humbly beseech thee, most gracious God and father, correspondent to thy undeserved and extraordinary benignity to have mercy upon me: agreeably to thy multiplied expressions and most exquisite feelings of pity and tenderness, wipe away the stains, and be reconciled to me notwithstanding the aggravations of my known revolt from thee, and wilful disobedience of thy laws.

PSALM li. I.

HAVE mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

As

2 Wash me through-
ly from mine ini-
quities, and cleanse
me from my sin.

As fullers do with gar-
ments to give them a spotless ^{SECT. 41.}
cleanness, most holy God, ^{PSALM} li. 2.
do thou apply to me what-
ever plenty and variety of
expedients thou approvest to
purify me from moral pol-
lutions; from direct contra-
dictions to the plainest sug-
gestions of duty and virtue:
as the priest to cleansed lepers,
do thou upon my return to
obedience pronounce me
clear from the penal conse-
quences of my most gross
error.

3. For I ^uacknow-
ledge my transgres-
sions: and my sin ^{is}
ever before me.

For I am far from denying, 3
or ever attempting to conceal
L 4 or

^u The following lines seem elegantly to express the psalmist's case, and may not be disagreeable to the poetick reader:

— "Tis ever thus
With noble minds, if chance they slide to folly
Remorse stings deeper, and relentless conscience
Pours more of gall into the bitter cup
Of their severe repentance.

In the corrupted currents of this world,
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize it self
Buys out the law: but 'tis not so above;
There is no shuffling: there the action lies
In its true nature; and we ourselves compelled
To give in evidence. What then? What rests?
Try what repentance can! What can it not?
Bow stubborn knees; and heart with strings of steel
Be soft as sinews of the new-born babe:
All may be well.

The

SECT. 41. or palliate my wilful prevarication with and vile transgression of God's most righteous laws: and if I was in the least inclined to do it, yet the conscious guilt would flash confusion into my face; for the reflections of inward bitter compunction, like an executioner or relentless fury, never, not for one single moment leave me.

4 What I am in the highest degree concerned for, and cannot but tremble to think of is, O God, that I have presumptuously violated thy will and law; and committed this great wickedness in thy presence, in despite of thy threatenings, and at the expense and forfeiture of thy favour; whence likewise thy invaluable interest of truth and virtue will suffer: I freely declare this, and that I am heartily willing to make all the atonement of a publick confession or any thing else in my power, that thou mayest be acknowledged to be just and

4. Against thee only have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

The LXX. render *νικησαι* overcome, i.e. as Buddens and Stephens observe the word signifies in judgment as well as battle, ΝΩΙ being a forensick term and denoting a judicial acquittance. Some interpret that being a king he could not be subjected to any human tribunal, yet when the affair came to be debated before God he was certain to be cast.

PSALM
li. 3.

and good in all that thou ^{SECT. 4.}
haſt expreſſed concerning
me; and fully vindicated if
ever men ſhould be tempted
to call in queſtion the rea-
ſonableness and equity of thy
proceeding with me.

PSALM
li. 4.

5. Behold, I was
shapen in iniquity:
and in ſin did my
mother ^x conceive
me.

It is very certain, as if ⁵
crimes and infamy had given
me birth and I had been a
ſon of fornication, or the very
ſeeds of my generation had
been corrupted, that my error
is of the fouleſt moſt enor-
moſt kind; and my trespass
an indignity to hu‐man nature.

6. Behold, thou
deſireſt truth in the
inward parts: and
in the hidden part
thou ſhalt make me
to know wiſdom.

It is on the other hand ⁶
very evident, and what my
punishment fully convinces
me of, that thou haſt made
man upright, and expeſteſt
him to maintain his integrity:
that thou art not contented
with a ſuperficial appearance
of goodneſs: thou lovest truth
and ſincerity in the bottom
of the heart; this thou art
now

* Literally as *Edwards* observes, *warmed me*: i. e. cheriſhed or nurſed me after I was born. He was a ſinner from the womb, an idiom in ſeveral languages with ſome ſmall variation in the form of expression for a great ſinner or a very bad man who had contracted exceeding evil habits: as being ſeparated from the womb denotes a good and virtuous one. Some part of the paraphraſe of the next ver. is taken from *Mudge*. *Truth in the inward parts*, i. e. an hearty ſincere obedience both of the actions and the affections and thoughts. But ſome understand the 5 ver. as an extenuation, as if he had ſaid, I am only a mortal man born of a woman.

SECT. 41. now teaching me, and thy corrections plainly tend to give me a right understanding of things, and to work it deep into my mind.

PSALM
Li. 6.

7 As ceremonial uncleannesses according to the law are purified with sacred sprinklings, so do thou lead me by the considerations of religion to rectify and make all possible amends for my moral defilement; then shall I be exempt from the punishment of it: by the strongest convictions of the supreme excellence of virtue and piety free my mind from all dispositions or inclinations to what is evil and criminal; then shall I acquire a moral rectitude and purity, like

7. ^v Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

^v By a very pertinent and striking image, the psalmist is supposed to be comparing his condition to that of a leper under the law. But is it not a mistake, to suppose that the ceremonies alluded to cleansed from moral pollution; or that any thing but repentance was ever allowed to atone for this kind of guilt? At least adultery murder and idolatry do not seem to have been in the number of crimes, for which the law made any provision of atonement. *Hyssop* is said to be an herb which grows in great plenty on the mountains near *Jerusalem*; of a bitter taste, but sweetened with honey was commonly eaten. It was tyed to a cedar-stick with a scarlet twine, and used in the sacred sprinklings of water and blood. The sponge is supposed to have been tyed about a bunch of it for our Lord upon the cross, that with the vinegar he might suck the bitterness of the *Hyssop*. vid. *Cels. Hierob.* Part. I. p. 407. *Hiller. Hierophyt.* Part. II. p. 45. *Numb. xix. 19. Lev. xiv. 7. 16. 27. 51. Gussel.* p. 248.

like the most perfect white- SECT. 41.
ness of new-fallen snow.

8. Make me to
hear joy and glad-
ness: that the bones
which thou hast
broken may rejoice.

Favour me with such mes-
sages of peace and tokens of
mercy, as may recover my
wounded sorrowing spirit to
a placid cheerful state: grant
that my enervated feeble
heart may retrieve its former
strength and vigour; which,
like being stretched upon a
cross stoned or rebels-beaten
lying under thy displeasure
has exhausted.

PSALM
li. 7, 8.

9. Hide thy face
from my sins; and
blot out all mine ini-
quities.

My errors cannot but al- 9
ways remain open to thine
Omniscience, but do not
strictly animadvert upon nor
according to the laws of
rigorous justice punish them:
as to any future judgment
and sentence of condemnation
for my past evil courses
as it were, erase them out of
thy eternal records; never
hereafter cite them to my
shame and confusion.

10. Create in me
a clean heart, O
God; and renew a
right spirit within
me.

Once I acted steadily up 10
to the rules which nature and
reason dictate; my heart was
clear from all inordinate cor-
rupt affections; and my spirit
and temper fixed and constant
as to the future prevailing
regard of truth and virtue:
at present I am truly like a
spoiled

SECT. 41. spoiled production or demolished building: and humbly beg, Gracious God, that by the reestablishment of reason conscience and good moral principles within me, thou wilt as it were new create, restore and confirm me in thy faith and fear.

11. However deserved and just thine indignation is, yet do not in this ruinous condition utterly depart from and abandon me: withdraw not those usual ordinary means and influences of thy spirit and power, whereby thou art graciously pleased to support and enable men to attain or preserve the purity and holiness of their minds and lives.

12. Recal to my uneasy breast that pleasing hope I once possessed of thy ready help in times of greatest danger: and from this servile abject state I have reduced myself to, raise me to a just sense of liberty and generosity; keep me unalterably firm and steady to the future practice of virtue and piety.

Then it will be in my power, from my own happy experience of thy lenity and boundless mercy, and it will
be

11. Cast me not away from thy presence; and take not thy holy spirit from me.

12. Restore unto me the joy of thy salvation: and uphold me *with thy* free spirit.

13. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

PSALM
li. 10.

be my highest pleasure to ^{SECT. 41.}
 encourage those who have ^{PSALM}
 most criminally departed
 from them to return to the
 obedience of thy command-
 ments: and I do flatter my-
 self that my endeavours this
 way shall not be in vain, but
 by so extraordinary an in-
 stance, numbers of the foolish
 and disobedient shall be actu-
 ally reclaimed, and brought
 to the wisdom of the just.

14. Deliver me
 from ² blood-guilti-
 ness, O God, thou
 God of my salva-
 tion: and my tongue
 shall sing aloud of
 thy righteousness.

With an heart full of con- ¹⁴
 trition for it, I implore the
 forgiveness of the most a-
 atrocious of offences, which
 in strictness deserves a capital
 punishment, which cries out
 for vengeance, most just
 God, my only refuge, my
 sole deliverer and redeemer:
 and I shall never think I can
 sufficiently celebrate thy ex-
 treme goodness thy infinite
 mercy.

15. O LORD, open
 thou my lips, and
 my mouth shall shew
 forth thy praise.

General prevailing re- ¹⁵
 proaches must have shut the
 mouth of such an horrid trans-
 gressor; and especially the
 consciousness that I have de-
 served them, imposed a pro-
 found

² Mudge interprets *blood-guiltiness*, as has been before ob-
 served, not blood spilt, but that debt of blood, whereby a
 man is rendered *ενοχής θανάτου*, obnoxious to the punish-
 ment of death, i. e., any capital crime, such as adultery.

SECT. 41. found silence upon me, with
 regard to all religious pro-
 fessions and solemnities: but
 by fully pardoning my sin
 do thou enable me again to
 open my lips without such
 confusion; and as from an
 eminent situation with an ex-
 alted voice my mouth shall
 tell the news to thy glory,
 and openly avow the injured
 but important interest of re-
 ligious gratitude and religious
 virtuous obedience.

16 For in the way of commu-
 nication for sins, or in com-
 parison with moral goodness,
 fidelity and virtue, thou de-
 sirest not sacrifice, otherwise
 I would readily present at
 thine altar the richest obla-
 tions: thou wilt shew no
 favour on account of burnt-
 offerings; they do not, ab-
 stractly considered, at all re-
 commend to thine acceptance;
 nor are the conditions of thy
 mercy.

17 The most acceptable and
 availing sacrifices with an
 holy and good God are,
 wherever there have been
 offences and trespasses, a
 grieved and humbled spirit:
 a broken and truly penitent
 heart that appears in future
 regula-

16. For thou de-
 desirest not sacrifice,
 else would I give it:
 thou delightest not
 in burnt offering.

17. The sacrifices
 of God are a broken
 spirit: a broken and
 a contrite heart, O
 God, thou wilt not
 despise.

regularity and reformation of ^{SECT. 41.}
life, most merciful GOD, thou ^{PSALM}
wilt not despise, or refuse ^{li. 19.}
thy kind regard to.

18. Do good in
thy good pleasure
unto Zion: build
thou the walls of
Jerusalem.

Allow me further from 18
real publick spirit to offer up
a prayer, for the common in-
terest and welfare of the state
and nation, which may have
suffered through my great
mistakes; and humbly be-
seech thee out of thine ever-
lasting benignity to be fa-
vourable unto Zion; and con-
tinually promote the strength,
honour and prosperity of
Jerusalem.

19. Then shalt
thou be pleased
with the sacrifices of
righteousness, with
burnt-offering and
whole burnt-offer-
ing: then shall they
offer bullocks upon
thine altar.

Then agreeably to thine 19
own institutions, and to thine
entire approbation, thy peo-
ple's publick devotions shall
be performed with pious
thankful hearts, and accom-
panied with regular and vir-
tuous lives.

PSALM LII. SECT. XLII.

A particular character of the highest pitch of wickedness described. Evil and mischief the reverse of the good Creator. When contrived boasted in, and the whole employ of the tongue to promote it, certain to be punished. The righteous triumph in this punishment. The author prosperous and thankful. Directed to the musick-master to the tune Maschil, an ode or psalm of David, when Doeg the Edomite informed Saul, that David was to be found in the house of Ahimelech.

PSALM lii. 1.

Sect. 42.
PSALM
lii. 1.

WHY do you puff your-self up with vain glory or rave with foolish conceit, O ungodly cruel tyrant, that you have committed the grossest wickedness, and done the greatest mischief and violence? your savage proceedings are diametrically opposite to the divine nature, neither can they set aside his designs, who delights to do good and shew mercy; and will preserve me from falling into the hands of such horrid inhumanity.

2. Your tongue indeed informs of the trouble and sorrow you have invented and performed against others: like

PSALM lii. 1.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2. Thy tongue devileth mischiefs: like a sharp razor working deceitfully,

like one of the most dan- SECT. 42.
gerous instruments whetted
to the keenest edge, it serves PSALM
to execute the vilest schemes
in the most perfidious subtle
manner.

3. Thou lovest evil more than good,
and lying rather than to speak righteousness. Selah.

Which is to the last degree 3
infamous, when both are in
your power and at your option; it is very evident
that in a comparison you
give the preference to afflict-
ing and distressing your
fellow creatures rather than
promoting their welfare and
happiness: and dealing in
falsehood and deceiving rather
than speaking conformably to
the rules of truth, equity and
benevolence.

4. Thou lovest all devouring words,
O thou deceitful tongue.

It is your highest pleasure 4
upon every occasion to say
things that are likely to swal-
low up those of whom they
are spoken in unavoidable
ruin and destruction; I have
no patience with thee, O thou
most insidious poisonous kil-
ling tongue.

If you expect to escape al- 5
ways with impunity you shall
be

5. God shall like-
wise destroy thee
for ever, he shall
take

* This is interpreted of the *shammatha*, ecclesiastical censure or highest degree of excommunication among the Jews, by which their *Rabbis* not only understand death for the sinner himself to suffer, but excision by the hand of heaven

SECT. 42. be greatly deceived; as you have meted to others God will measure to you again: as you have extirpated them, God shall totally destroy you: as a quantity of fire from the hearth he shall carry you off; and force you out of your habitation: as a tree is plucked up by the roots, he shall utterly eradicate, extinguish, abolish you; with all memorials of or family belonging to such a son of perdition and traitor to humanity.

6. The righteous and merciful shall observe and improve this providence, as it is naturally calculated, to confirm them in the regard of God and virtue: the fear of any way offending the supreme majesty; and the contempt and abhorrence of all such persons and proceedings.

7. Pointing directly at you, they shall very pertinently observe—in the dreadful end of this carnal ungodly man learn the sad cause of his down-

take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.

6. The righteous also shall see, and fear, and shall laugh at him.

7. Lo, this is the man that made not God his strength: but trusted in the abundance of his riches, and strengthened himself in his wickedness.

heaven to which he is hereby delivered up, and his posterity likewise to be entirely extirpated. By dwelling place they render place of the ark and God's presence, or the tabernacle: but some understand by it memorial or monumental inscription.

downfall; and moreover what ^{SECT. 42.}
 will sooner or later be the ^{PSALM}
 certain fate of every man that ^{iii. 7.}
 considers not the Almighty
 as his grand dependance:
 but who places all his con-
 fidence in secular power and
 the multitude of riches; and
 who hereby determineth his
 mind to and establisheth his
 purpose in the most obstinate
 mischievous wickedness.

8. But I am like
 a green ^b olive-tree
 in the house of God:
 I trust in the mercy
 of God: for ever
 and ever.

I never acted under the ⁸
 influence of these impious
 horrid maxims, nor am I in
 these wretched circumstances;
 like a growing flour-
 ishing olive-tree in the
 courts of the temple, I stand,
 improve, and prosper upon
 the foundation of true re-
 ligion: the sole object of my
 constant and perpetual re-
 liance is the bounty and good-
 ness of an unchangeable and
 everlasting JEHOVAH.

9. I will praise
 thee for ever, be-
 cause thou hast done
 it: and I will wait
 on thy name, for it
 is good before thy
 saints.

And as in remarkable in- ⁹
 stances of exterminating de-
 served vengeance, so on all
 occasions will I yield my
 ready testimony to the dis-
 plays of thy providence; and

M 2

whoever

^b Tis said, such trees were planted and flourished in
 the courts of the tabernacle before the sanctuary; or
 single trees stood in that part of the temple which had no
 roof.

SECT. 42. whoever are the instruments
 PSALM declare astonishing events to
 liii. 9. be thy dispensations. In every
 emergency it is farther mine
 unaltered purpose, by the ob-
 servance of thy laws to expect
 thy effectual succours: this
 appears perfectly conform-
 able to the rules of true re-
 ligion, and what wise and
 good people in all ages have
 experienced to issue in their
 safety and entire satisfaction.

P S A L M LIII.

*Degeneracy of the times. Surprises and defeats
 the consequence. Restoration of Israel to their
 own country prayed for. A psalm of David,
 directed to the musick master, to be performed on
 an hollow wind-instrument like the flute, to the
 tune Maschil.*

P S A L M liii. 1.

SECT. 42. **T**HE wicked and im-
 PSALM penitent, plainly de-
 liii. 1. clares by his immoral and
 disorderly practices the ex-
 tinction as to his mind of all
 virtuous principles, the cer-
 tain erasurent of all religious
 impressions: Or, Almighty
 GOD and his providence have
 no proper import or meaning
 with him that can determine
 his

P S A L M liii. 1.

THE fool hath
 said in his
 heart, *there is no*
 God; corrupt are
 they, and have done
 abominable iniqui-
 ty: *there is none that*
doeth good.

his hopes or excite his fears. SECT. 42.
 Understanding and wisdom in such wretches are nothing but artifice and cunning: their craft is also malicious treacherous and execrable: which is most lamentable of all, their numbers so increase that there is hardly any left that will or dare appear in favour of virtue, and act openly and honestly.

PSALM
xlvi. 10.

2. God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

That an exact estimate might be taken, and judgments not promiscuously fall on good and evil, [speaking after the manner of men] the all-knowing and most high God, looked down from heaven to observe what is done upon earth; and to govern his providence with a friendly care of them, if there were any to be found that behaved wisely, trusted in his protection and endeavoured to obtain his favour by studying and obeying his precepts.

3. Every one of them is gone back, they are altogether become filthy; *there is* none that doeth good, no not one.

Even in the divine most candid and merciful judgment, there appears a general revolt from the laws of truth and virtue, a prevailing degeneracy and corruption of manners: there is truly scarce

SECT. 42. an individual that cares to retain a due sense of what is fitting, or shews the least regard to the piety or equity of his courses or practices: it would be extremely difficult to point out one among them all that does.

PSALM
lxxii. 3.

4 With the strictest justice and propriety the question may be put, — Do such incorrigible stupid sinners, who in a direct contradiction to any good or happiness are incessantly labouring to promote all possible misery and distraction, understand any thing, think with reason or feel with consciousness? who no more scruple to devour my people than to eat bread; neither do they make any pretences to nor are under any restraints of moral righteousness or true religion.

5 The natural consequence of such dissolute and abandoned tempers and actions is a most dastardly cowardice in danger: indeed it abundantly appeared in their uneasy suspense, and most terrible apprehensions where there was no external cause nor visible danger: for it was not owing to any human means,

4. Have the workers of iniquity no knowledge? who eat up my people, *as* they eat bread: they have not called upon God.

5. There were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee, thou hast put *them* to shame, because God hath despised them.

means, but unaccountable ^{SECT. 42.}
panic fears; and an especial ^{PSALM}
interposition of divine pro-
vidence that their forces dis-
persed, or covered the ground
with slaughtered heaps, when
they had encamped for a
siege, or were formed for an
engagement against his peo-
ple: the sole reason why you
are victorious, is because they
have dishonoured and insulted
Almighty God, therefore
hath he defeated, and exposed
them as objects of his entire
contempt and abhorrence.

6. O that the sal-
vation of Israel were
~~come out of Zion!~~
when God bringeth
back the captivity
of his people, Jacob
shall rejoice and Is-
rael shall be glad.

It were most ardently to 6
be wished, and in due time
we hope shall be effected,
that a compleat deliverance
by the God of Zion shall be
wrought for Israel; a reverse
put upon our present state
of calamities and sufferings;
and our unsettled exiled peo-
ple be brought back from a
most tedious captivity to
their own country: then in-
deed in the most expressive
gestures the descendants of
Jacob shall shew gladness,
and all the tribes of Israel
exceedingly rejoice.

P S A L M LIV.

*The Almighty addressed for succour. The distress
the effect of inhospitality and tyranny. His
hope and trust that Providence would protect
him and recompence his enemies. Promises of
gratitude, and assurance of an opportunity spee-
dily of expressing it. Committed to the master
of the stringed instruments of musick to be per-
formed to the tune Maschil. A psalm of David,
when the inhabitants of Ziph, where he con-
cealed himself, informed of, and would have be-
trayed him into the hands of Saul. 1 Sam.
xxiii. 15, 19.*

P S A L M liv. 1.

SECT. 42.
PSALM
liv. 1.

BY thine honour and dis-
tinguished titles, O Al-
mighty Being, thine absolute
dominion and supreme per-
fection I beseech thee to de-
liver me from the present ex-
tremity of danger; and pre-
serve and defend me by thy
superior invincible power
from the greatest injuries.

2 O most just God regard
my supplications for obtain-
ing plain right: my terms
are express, my necessity man-
ifest, and my manner most
urgent, lend a gracious ear.

3 For strangers who were
thrust out of their native coun-
try, barbarians who are de-
stitute

P S A L M liv. 1.

SAVE me, O
God, by thy
name, and judge me
by thy strength.

2. Hear my prayer,
O God; give ears
to the words of my
mouth.

3. For strangers
are risen up against
me, and oppressors
seek after my soul;
they

they have not set
God before them.
Selah.

stitute of all worth and com- SECT. 42.
mon humanity, stand up as
evidences and enemies against
me; tyrants and scourges to
mankind for their exactions
and oppressions study to kill
me; they are as utterly desti-
tute of all conscience and re-
ligious reverence respecting
an Infinite Being, as if no
such Being existed.

PSALM
liv. 3.

4. Behold, God is
mine helper: the
LORD is ^c with them
that uphold my soul.

However determined and 4
unavoidable, from superior
strength and an inveterate
malignity in my enemies, my
ruin may seem to be; yet I
am very certain from the di-
vine assurance given me to
the contrary, that they shall
never be able to effect it;
for verily the Omnipotent
God is mine helper: the su-
preme ruler is my support,
and there can be no fear but
my life shall be preserved.

5. He shall reward
evil unto mine ene-
mies: cut them off
in thy truth.

They have more reasonable 5
ground of terrible appre-
hensions; and in the issue a most
righteous GOD shall doubt-
less

^c *With them that uphold*, an usual form of expression for
an upholder or supporter. Thus Jephtha tells his daugh-
ter, *thou art among* or *with the troublers of me*, i. e. in
an high degree hast troubled or grieved me, *Judg. xi. 35.*
I am with the last, i. e. I am the last, *Isai. xli. 4.* *Hos xi. 4.*
Psal. lv. 18. *Ixix. 26.* In the Greek style the same idiom
occurs and ειναι τω πλουσιω signifie only to be rich.

SECT. 42. less bring that mischief upon
 their own heads which they
PSALM
xlviii. 12. had marked me out for : as
 is agreeable to thy own truth
 and faithfulness, and their
 wretched demerit, do thou
 entirely suppress them ; let
 thy judgments overtake and
 extirpate them.

6 My sacrifices and free-will
 offerings shall celebrate the
 happy occasion: my publick
 acknowledgments ascribe all
 possible dignity and glory to
 thy power and goodness, for
 they will most richly deserve
 the highest everlasting praises.

7 Especially am I laid under
 obligations to the greatest
 thankfulness for this deliver-
 ance, because it will be a
 most complete one: when I
 am favoured therewith, not
 only present perplexities shall
 entirely cease, but all future
 apprehensions vanish: and
 whatever can justly be desired
 as to the due chastisement of
 my enemies, rather disabling
 them from being further
 troublesome, shall appear in
 this extraordinary dispensa-
 tion to be fully vouchsafed
 me.

6. I will freely
 sacrifice unto thee;
 I will praise thy
 name, O LORD, for
 it is good.

7. For he hath
 delivered me out of
 all trouble; and mine
 eye hath seen his
 desire upon mine
 enemies.

PSALM LV. SECT. XLIII.

Assistance implored in a strain truly pathetick and full of lamentation. Popular disturbances, and the perfidy and treachery of a favourite complained of. Their correction and suppression solicited and his own tranquillity and safety. Directed to the musick master, to be performed on the harp to the tune Maschil. A psalm or song of David. The occasion, as is supposed, Absalom's rebellion.

PSALM IV. 1.

GIVE ear to my prayer, O God: and hide not thyself from my supplication.

2. Attend unto me, and hear me: I ^a mourn in my complaint, and make a ^b noise.

PSALM IV. 1.

GOD and father of all, ^{SECT. 43:} whose succour under affliction all naturally seek ^{PSALM} ^{IV. 1.} for, do not in thy dispensations appear deaf to my humble and earnest petitions: nor, thou my only refuge unaffected with, unconcerned about my distresses most pathetically laid before thee.

Dispose thy good mind to a close attention, and thy gracious providence to a ready answer, such as is correspondent to thy wisdom and my peculiar requests and necessities:

^a Mourn, Mudge renders while I weep from 77 which sometimes signifies dropping with tears.

^b The radix is applied to the noise and rage of Bacchanals, Zech. ix. 15. Waves of the sea, Jer. v. 22. An invading enemy, Jer. vi. 23. The roaring of a bear, Isa. lix. The howling of a dog, Ral. lix. 6.

SECT. 43. cessities: so enlarged and inflexible are my troubles and miseries that I cannot but indulge complaint, expatiate in remonstrating, and through the bitterest anguish importune, beseech, cry out aloud for help.

PSALM
IV. 2.

3 There is real visible ground for an extreme uneasiness arising from the vile calumnies, menacing language, and thundering declarations of the enemy; who as an hungry lion roaring after his prey, threaten every thing dear to me: from tyrants and restless troublers of mankind, who as a cart is loaded with sheaves of harvest, weigh me down with the heaviest oppressions and afflictions: they are industrious to load me with false accusations and fasten on me the most horrid charges: their opposition and persecution proves a violent indignation and an implacable malice and hatred.

4 Like the travel pains of a woman in a most difficult labour, such is the anguish and horror of my trembling heart: neither do my dangers seem to come much short of his who is conflicting with the agonies of death.

3. Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4. My heart is sore pained within me: and the terrors of death are fallen upon me.

death, or all over wounded ^{SECT. 43.}
expiring on the ground : un-
avoidable mortality glares ^{PSALM} lv. 4.
full in my face.

5. Fearfulness and
trembling are come
upon me, and hor-
rour hath over-
whelmed me.

An unusual consternation 5
and the most terrible appre-
hensions moreover grow up-
on me : and what seems to
intimate that it will be fatal,
the dreadful presages in my
troubled breast overpower,
confound, quite unman me.

6. And I said, O
that I had wings
like a dove! *for then*
would I fly away
and be at rest.

Under these dismal clouds, 6
especially this dissipation of
spirit, I have truly reflected
and declared ; — how gladly
should I now exchange the
highest envied station for a
peaceful calm retreat ! who
will provide means for my
escape from sceptered disqui-
tudes and tottering thrones !
or who will lend the strongest
swiftest wings, that with the
quickest motion of a feathered
dove, I might vibrate in
the sky, or skim the air till I
lighted on some quiet habi-
tation, some settled rest.

7. Lo, *then* would
I wander far off, and
remain in the wil-
derness. Selah.

As the frightened bird flaps 7
its pinions and speeds its flight
to the greatest distance from
danger, so would I haste from
these sad scenes of tribulation
and adversity ; and continue
at least while they lasted in
some

Sect. 43. some obscure and safe abode
 even of an inhospitable dreary
 desert.

PSALM
Iv. 8.

8 There should be nothing to retard, or delay a moment the utmost expedition of my passage; to be exempt from a condition of being truly resembling the roughest of storms, the driving whirlwind, or the overwhelming hurricane.

9 Their numbers and measures are such, that instant extraordinary judgments, or a spirit of discord and infatuation can only prevent the success of them: Infinite GOD, as if the earth opened and swallowed them up, let perdition of some kind seize them: influence them to contradict, like the ancient Babel-builders, who could not understand, one another, in their consultations to their entire confusion: for I have undoubted intelligence of the shocking progress, like the quickest poison, of this violent opposition carrying on in the royal city, and the scenes of iniquity that are committed there.

8. I would hasten my escape from the windy storm *and* tempest.

9. Destroy, O LORD, *and* divide their tongues: for I have seen violence and strife in the city.

10. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

As so many guards set, ^{SECT. 43.}
they seem to consider the ^{PSALM}
most atrocious crimes as their security; and fill all *Jerusalem* with them that they may be perfectly free from danger: all manner of calamities and distractions are most sensibly felt, and actually reign uncontrolled in every part of that sacred place which ought above all places to be preserved from them.

11. Wickedness is in the midst thereof: deceit and guile depart not from her streets.

They are degenerated into ¹¹ the lowest state and bottomless gulph of insatiable lust and brutality: insidious devices and execrable calumnies, like the natural fruit of trees, or common traffick of a town, never cease from her publick streets or broadest ways.

12. For it was not an enemy that reproached me, then I could have born it; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him.

What greatly heightens ¹² my affliction is the unworthiness and ingratitude of the principal person concerned in it: for had one with whom I had lived at enmity loaded me with reproaches, though enough painful I could have patiently endured it: or had my

^c By a poetick striking representation, *rebellion, violence* and *contention* seem animated, made persons of, and put into possession of the city, with other combinations of moral ideas stationed as a kind of guards to defend them.

SECT. 43. my avowed enemy spirited
 PSALM up an opposition and tried to
 IV. 12. advance himself upon my
 downfall and ruin, I should
 have been better guarded
 against his designs, and kept
 my affairs secret from his
 knowledge.

13 But the risk is much greater and the consequences are likely to be terrible when I point to the person, for it was thou thyself, a man of weight and influence, that filledst the highest department, my minister of state, and mine intimate friend.

14 No two could be more strongly connected, nor more entirely confide in each other: as a member of my privy council we joined inconcerting all publick measures; and perfect harmony in the solemnities of religion seemed to fix the sacred tie of entire friendship; for from time to time we joined the great congregation in their expeditious march to the blessed tabernacle, with united hearts and hands to perform before

an

13. But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

14. We took sweet counsel together, *and*^d walked unto the house of God in company.

^d Some render, *we joined ourselves together to the affably, we walked, &c.* As the Rabbis observe, they went in haste to the synagogue, but returned leisurely.

an All-discerning GOD one ^{SACT. 43.}
and the same offices of de-
votion.

PSALM
lv. 14.

15. ^e Let death
seize upon them, and
let them go down ^f
quick into hell: for
wickedness is in
their dwellings, and
among them.

Such dissembling hypo-¹⁵
crisy with GOD and man is
clearly subversive of human
society, and the guilty wretch
undeserving of the common
benefit of living in this world:
like an exacting creditor let
death seize upon them; to-
tally frustrate their designs;
and from their highest imagi-
nary exaltation; bring them
down in one band or com-
pany, like the mutinous clan
in *Moses's* days, into the low-
est sheol; for due punishment
in that dismal part of the in-
visible state: it will be most
just, for the most pernicious
wickedness, like a constant
inhabitant his dwelling, pos-
sesses their hearts, and its

^e Some interpret, *let death deceive them*, i. e. frustrate
their designs: others, *forget them*, i. e. let them not die a
natural death.

^f Quick, the radix signifies to live, to save alive, and
his hurry of mind or transport of passion might be urged
for the psalmist's first killing, then dispatching them alive:
or it might be rendered — *Let death arrest them*, or rather
let them be buried down alive. both body and soul to the
place of punishment. But the word denotes likewise a troop,
congregation family or body of people: 2 Sam. xxiii. 11, 13.
Psal. lxviii. 10. lxxiv. 19. and the number or person having
been suddenly changed, in a body or company may perhaps
here best express the meaning.

SECT. 43. perpetration is ever near at hand.

**PSALM
lv. 16.**

The situation of affairs is extremely critical and precarious, nevertheless I will not despair: but as what principally concerns me, I will act as providence opens a way and implore divine succour: neither am I without strong hopes, that a most merciful God will free me from these dangers, and restore my liberty and safety.

17 At the three usual times of offering up devotions will I enlarge most copiously in my humble supplications: in the anguish of my heart I will cry aloud to God for help: and certainly a most compassionate Being will hear and effectually answer my complaining voice.

18 As if a price was paid down for them, I make myself perfectly secure of life and peace, notwithstanding the unnatural opposition and most unjust war now carrying on to destroy me: their numbers and policies do not avail; the strength of heaven is infinitely superior, and absolutely invincible, and that is on my side.

16. As for me,
I will call upon God:
and the Lord shall
save me.

17. Evening and
morning, and at
noon will I pray,
and cry aloud: and
he shall hear my
voice.

18. He hath de-
livered my soul in
peace from the bat-
~~tel that was~~ against
me: for there were
many with me.

In

19. God shall bear
and afflict them, even
he that abideth of old,
Selah: because they
have no ⁸ changes,
therefore they fear
not God.

In his providential direction, the Omnipotent Being will express a kind regard to my humble petition: and execute upon them his heavy judgments so as to sink their towering ambitious spirits: even that eternal Deity, who antecedent to all fleeting time sat alone and unrivalled upon his royal throne of glory and supremacy. They have not known adversity, nor been exercised with a succession of trying afflictions as I have been, therefore they are not duly concerned about the religion of their principles, or the virtue and piety of their hearts and lives.

13. He hath put forth his hands against such as be at peace with him: he hath ^b broken his covenant.

This injurious and perfidious man hath directly struck at persons of pacifick tempers, who had lived in harmony

N 2

^a Changes, some interpret of the mind from wickedness and obstinacy to an happier temper, which they have none, but are impenitent and incorrigible; whence it appears that they have no fear of God before their eyes, or considerations of religion in their mind. The connection, and general signification of the original word seem rather to require it to be understood of changes in outward circumstances. The radix is applied to the driving of a nail, *Judg v. 26.* shooting of an arrow, *Job xx. 24.* and varieties of affliction that like troops of soldiers succeed one another, and make constant fresh attacks, *Job x. 17.*

^b The radix signifies to break the texture of a body by penetrating into, or perforating the substance thereof: and *Gratius*

SECT. 43.
PSALM
IV. 19.

SECT. 43. harmony with him, and to whom he had professed an entire regard : he hath visibly cancelled the most solemn engagements, indeed at once dissolved all obligations.

PSALM
lv. 20.

21. Nothing was ever smoother and fuller of respect than his pretensions, at the very time that he was forming conspiracies, and his mind wholly bent upon war and bloodshed: like fragrant ointment or the richest oil, his discourse flowed with expressions of kindness and tenderness, yet they were only meant to conceal and render more effectual the worst designs; indeed to hide daggers or drawn swords that were shortly to be brandished, and plunged into our naked bosoms.

22. Only with the foresight of a fallible man in such instances it is impossible to be guarded; but mortal frail creature,

21. *The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.*

22. *Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.*

Grotius supposes not improbably the ancient custom here alluded to of cancelling bonds by striking a nail through the writing, which the Apostle seems to have in his eye, Col. ii. 14.

Mudge understands by burden what is given us from God, our allotment whatever it be; he encourages himself and every one else to leave that to God. The word may be rendered *hope, solicitude, burden, or the supply of his wants*, and seems to denote himself and his affairs.

creature, hence learn to com- SECT. 43.
mit the supply of all thy de- PSALM
ficiencies to the care of divine IV. 22.
wisdom: and providence will
doubtless take the charge of
all affairs that concern thee
to maintain and preserve them
in a proper condition or situa-
tion: he never will suffer men
of upright designs and vir-
tuous characters to be dis-
concerted in their laudable
endeavours, or utterly dis-
abled from procuring an
honest livelihood.

23. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days, but I will trust in thee.

On the other hand, most 23
just God, by a sudden stroke
of thy terrible vengeance, thou
wilt bring down these un-
godly troublers of the world,
into that deep pit which shall
swallow them up in complete
and remediless destruction:
such abandoned criminals and
perfidious traitors may be
certain of coming to an un-
timely end; before they have
so much as divided their days,
or half-finished the usual full
period of this mortal life;
but my unshaken firm per-
suasion is that I am perfectly
secure in thy faithful keeping.

PSALM LVI. SECT. XLIV.

The author's extreme danger, his religious confidence. His expressions perverted, and every step of his conduct narrowly observed. Iniquity sometime to be punished, suffering virtue recompenced, and the Almighty absolutely to be relied on. A golden ode or excellent psalm of David, directed to the master of musick, and entitled the dove of the distant groves, composed on occasion of his falling into the hands of the Philistines at Gath.

PSALM lvi. 1.

SECT. 44.

PSALM
lvi. 1.

ADMIT me, ever-blessed GOD, to supplicate thy affectionate regard and immediate powerful succour, for I am in the utmost danger; and my savage enemy, like a ravenous lion, is upon the hot pursuit, as it were to swallow me up at once, or make a single morsel of me: in consuming mankind with his battles and sieges, or in laying waste all before him to come at me, he makes such continual violent thrusts as render my life both very precarious and extremely miserable.

2 My curious prying adversaries who are upon the watch for

PSALM lvi. 1.

BE merciful unto me, O God, for man would swallow me up: he fighting daily oppresseth me.

2. Mine enemies would daily swallow me up: for they be many

many that fight against me,¹ O thou most High.

for an opportunity, like wild beasts in a chase upon the strongest scent are most ardent and incessant in their endeavours to destroy me: O thou who art infinitely above all, they are moreover most sanguine in their hopes, that they shall be able to effect it from their prevailing strength and numbers.

PSALM
lvi. 2.

3. What time I am afraid, I will trust in thee.

At that critical conjuncture when I am filled with the most terrible apprehensions, and my aking trembling heart ready to sink into despondency; I will support myself with the comfortable hopes of thy protection, and a firm reliance on thy faithfulness power and goodness.

4. In God I will praise his word, in God I have put my trust, I will not fear what flesh can do unto me.

Whatever difficulties and obstructions lie in the way, I am fully assured that by virtue of the divine assistance I shall be able to surmount them; and shall celebrate the constancy of the only living and true God to his word of promise: my dependence

N 4 being

¹ O thou most high, Mudge renders with a high hand, or at great advantage.

The Chald. Paraph. interprets, in the attribute of the Justice of God, I will praise or rejoice in his word, in the Attribute of his mercy, &c.—i. e. whether he punishes or pities I will praise him.

SECT. 44. being the undoubted steadiness of an unchangeable and omnipotent GOD; I will reckon myself entirely secure, as to the circumscribed short-lived power of mortal perishing man.

PSALM
lvi. 4.

5 I am indeed concerned with some of the most corrupt and perverse of men: my expressions cannot be so sufficiently guarded, my defences strong, nor my honest designs made so apparent; but they misconstrue my words into a quite different meaning, or frustrate my views and purposes: their invention is tortured and their whole aim directed to perplex afflict and distress me.

6 Solely on this vile account they assemble for mutual consultation; they conceal themselves in by-ways, or lurk in secret places; they narrowly watch all my motions that they may avail themselves of any occasion or advantage against me: from all which it is exceeding plain that they are only waiting for an opportunity to take away my life.

5. Every day they wrest my words: all their thoughts are against me for evil.

6. They gather themselves together, they hide themselves, they mark my steps when they wait for my soul, —

And

7. Shall they ^m
escape by iniquity?
in thine anger cast
down the people, O
God.

And suppose they could ^{SECT. 44.}
by any iniquity or prevari-
cation with God's laws, ac-
^{PSALM}
complish their wicked ends;
yet have they further expe-
dients of the same corrupt
sort, to ward off the conse-
quences? in thy just displea-
sure at their execrable designs,
Almighty and Eternal God,
frustrate them: and precipi-
tate the destruction of that
impenitent and incorrigible
people who were capable of
forming them.

8. Thou tellest
my wanderings, put
thou my tears into
thy bottle: *are they*
not in thy book?

As thou takest a most ⁸
exact account of my afflic-
tion, and peculiarly unsettled
wandering condition; so I
beseech thee let not the tears
I shed in my distress fall to
the ground and perish: but
preserve them in thy keeping
as a pious memorial of my
undeserved but most severe
suffering. Are they not for
this purpose already recorded
in the book of thy remem-
brance?

I have always experienced ⁹
as to the past of my life, and
will not doubt it as to the
future, that so long as I have
observed

9. When I cry
unto thee, then shall
mine enemies turn
back: this I know,
for God is for me.

^m Some render, according to their iniquity, abjection, casting.
writing shall be to them, i. e. as vile abjects they shall be
scattered of, or cast out from God.

Sect. 44. observed the laws of thy providence, whenever I have humbly requested help and mercy, thou hast readily answered; and thrown defeat and confusion upon the designs and utmost force of mine enemies: in this I am firmly grounded, that the good and righteous God takes part with the injured, therefore is on my side: and that his succour shall never disappoint my reasonable hopes from it.

10. The performance of his promises in sending timely and effectual aid, shall lay fresh obligations upon me, of the most publick thankful acknowledgments: I depend not on the word of a frail and inconstant man, but the express declarations of a faithful good God; wherefore my present troubles shall infallibly issue in the devoutest praises.

11. I repeat it, my confidence relies on the essential truth and mercy of an immutable and everlasting God; consequently I do rationally dismiss all solicitude, as to the greatest power or policy of a creature, made up of infirmity and vanity like mortal man.

When

PSALM
lvi. 9.

10. In God will I praise his word: in the Lord will I praise his word.

11. In God have I put my trust: I will not be afraid what man can do unto me.

12. " Thy vows
are upon me, O
God: I will render
praises unto thee.

When the day shall dawn, SECT. 44.
As I am fully assured it shall
dawn, of my compleat de- PSALM
liverance, I shall not forget
my voluntary engagements
under affliction: but, whether
respecting sacrifices or espe- lvi. 12.
cially moral obedience, shall
reckon myself indispensably
obliged to perform the vows
I made to thee my God and
Redeemer: I will render the
most perfect tribute, and signifi-
cant expressions of thank-
giving and adoration.

13. For thou hast
delivered my soul
from death: *wilt*
not thou deliver my
feet from falling that
I may walk before
God in the light of
the living.

In as much as I have fre- 13
quently been in the greatest
visible danger, and thou hast
kindly interposed to rescue
my life from the very jaws
of destruction; may I not
fully depend that thou wilt
still guide my steps, and
establish my going that I be
not supplanted, pushed down,
or driven to an extremity of
straits and difficulties: that
under the favourable aspect
of thy good providence I
may enjoy safety; and make
daily progress in all instances
both of virtuous obedience
and of earthly prosperity.

ⁿ Literally, *I am bound to perform thy vows, the vows I have made to thee.*

P S A L M LVII.

Protection humbly requested and confidence in the Almighty expressed under the greatest calamities arising from cruel ungodly and arbitrary men. Promise to shew a becoming and unfeigned gratitude. Directed to the musick master to be performed to the tune destroy it not. A hymn or golden ode of David when he fled from, and did not take the life of Saul in the cave, or strong hold of Engedi. 1 Sam. xxiv. 2, 3.

P S A L M lvii. 1.

SECT. 44.
PSALM
lvii. 1.

L ORD of earth and heaven, doubling my address, I most earnestly beseech thee, to enlarge thy care and extend thy most compassionate regard to me: the rescue and safety of my life in the present hazards wholly depend on thy extraordinary interposition and protection: truly, from thy guardianship, as under the shade of spreading wings, can I only rationally expect to find shelter and security during this calamitous season; or until these storms of affliction and tribulation are blown over.

2 In the most importunate constant addresses I will implore succour of Almighty God:

P S A L M lvii. 1.

B E merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

2. I will cry unto God most high: unto God that performeth all things for me.

God : unto the unchangeable ^{SECT. 44.}
and eternal ruler will I offer ^{PSALM}
unwearied continual suppli-^{lvii. 2.}
cations : who in the course
of his dispensations will not
fail to complete and perfect
what he hath already begun
in my favour.

3. He shall send
from heaven and
save me *from the*^o *reproach of him that*
would swallow me
up ; Selah. God
shall send forth his
mercy and his truth.

If there be no visible means ³
of relief and all human sup-
ports sink under the burden ;
yet rather than I shall totally
perish, he will dispatch im-
mediate assistance from high
heaven, to defy this wicked
man who panteth after my
destruction ; and snatch me
from the shame and reproach
to which he designs to expose
me : most certainly some way
his overruling providence
will vouchsafe me help, con-
formably to the benignity of
his nature and the truth of
his promises.

4. My soul is a-
mong lions, and I
lie even among them
that are set on fire,
even the sons of men,
whose teeth are
spears and arrows,
and their tongue a
sharp sword.

As if I was surrounded ⁴
with ravenous lions, I am in
the midst of human savages ;
my situation in life is among
the most spiteful and ma-
licious incendiaries ; sons of
men whose expressions for
their acrimony and malignity
resemble

^o Some render, *he that would swallow me up, hath re-*
proached or railed against me.

SECT. 44. resemble spears and arrows;
 ————— and their reflections cut and
PSALM wound like the keenest two-
 viii. 4. edged sword.

5 By seasonably delivering me, Great and good God, do thou raise my admiring thoughts of thy dominion and perfection to a pitch above the exalted starry heavens: by a recent glorious display of thy Omnipotence and benevolence, favour me with an opportunity of once more declaring, that as a most righteous Judge thou presidest and governest both in heaven and on earth.

6 As it is not doubted what men design who set snares; so have mine enemies made it apparent what they intended, by having every thing in readiness to seize and destroy me which way soever I steered my course. Like game actually taken, I am bowed down; and extremely miserable thro' my fears and hazards: As those who dig holes in the ground, and lay gins or toils in paths, so have they formed schemes to surprize and ruin me; which I flatter myself, will not only happily be prevented as to me, but overruled.

5 Bethou exalted,
 O God, above the
 heavens: let thy glo-
 ry be above all the
 earth.

6. They have pre-
 pared a net for my
 steps, my soul is
 bowed down: they
 have digged a pit
 before me, into the
 midst whereof they
 are fallen *themselves.*
 Selah.

ruled to surprize and ruin SECT. 44.
themselves.

7. My heart is
fixed, O God, my
heart is fixed: I will
sing and give praise.

Should this prove the
event, how can I ever be
sufficiently thankful: for so
wonderful a deliverance, my
heart is rightly disposed and
unalterably resolved; I repeat
it, all my best sentiments and
affections are duly prepared
and fully purposed; that the
moment I am relieved I will
devote myself, in proper com-
positions with the utmost
solemnity, to celebrate the
praises of a most bountiful
GOD.

PSALM
lvii. 7.

8. Awake up, my
glory, awake psalter-
tery and harp: I
myself will awake
early.

I will say to my tongue, 8
awake, thou peculiar dignity
of this earthly frame, and
break forth into singing:—
and to the psalter and harp—
be you excited to send forth
the most melodious sounds:
I will be abroad before the
sun rise and with eager haste
arouse the tardy morning, to
dispatch this most pleasing
duty of unfeigned gratitude.

9. I will praise
thee, O Lord, a-
mong the people, I
will sing unto thee
among the nations.

O thou most exalted Being 9
and support of the universe,
my acknowledgments shall
be sincere; and they shall be
signal and avowed in presence
of our whole nation in full
assembly: amongst the great-
est

SECT. 44. *lest concourses of foreigners,*
 PSALM
lvii. 9. *I will, moreover, sing to the honour of thee the true GOD, psalms and praises; and endeavour to transmit proper memorials of thy kind regards shewed to me, unto all ages and generations.*

10 *Thou wilt appear on this, as on all other occasions, most richly deserving of all possible thanksgiving and adoration: neither can I any more measure thy benignity and mercy, than I can mete out the fields of yon expanded lower air: nor take the dimensions of thy truth and faithfulness, than — comprehend the upper regions of more refined æther, scan the orbs of shining planets, or adjust the seats of twinkling stars.*

11 *For my preservation under this distress, and for the universal protection of innocent and upright persons in whatever danger, most faithful and merciful GOD, let thy power and providence ever be manifested; and ever be celebrated in the highest strains: let the whole earth be filled with thy blessings and favours, and with the answer of thankful hearts, joyful*

10 *Forthy mercy
is great unto the
heavens, and thy
truth unto the clouds.*

11. *Be thou exalted, O God, above the heavens: let thy glory be above all the earth.*

joyful lips and obedient vir-
tuous lives. SECT. 44.

PSALM
lvii. 11.

PSALM LVIII. SECT. XLV.

Complaints of iniquity in high places, even partiality and gross injustice in the great assembly. The prevailing crimes represented; and their due punishment imprecated, to the glory of God, the confusion of the wicked, and the safety and triumph of righteous. Directed to the master of musick, to be performed to the tune of the ode destroy it not, a jewel, or golden hymn of David. The occasion, as is supposed, his adversaries exasperating Saul against him. 1 Sam. xxvi. 14.

PSALM lviii. 1.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2. Yea, in heart you work wickedness, you weigh the violence

PSALM lviii. 1.

O You venerable assembly, in whom wisdom and the strictest honour might be expected, do you consult and debate what is conformable to the laws of justice and equity? O you noble senator's and judges, do you govern your decisions and administrations according to the rules of virtue and integrity?

The contrary is flagrant, 2 and you have most at heart, to

P Some render, with the heart you work wickedness on the earth, with your hands you frame or prepare violence, סְבִבָּה signifying both to weigh in a balance, and to form by rule or line.

SECT. 45. to form laboured schemes of violence of your hands in the earth.

PSALM
lviii. 2.

the unfairest practice; and pretexts under which you may unsuspected execute them: that you may not fail of the issue, you examine every circumstance with the greatest accuracy; poize or balance each particular with the nicest art by the exactest scales.

3 And they have truly attained an extraordinary sagacity in wickedness, having been long employed in it; and from their earliest infancy trained to a kind of alienation from truth and virtue: as an intoxicated person they reeled, or as a lost sheep wandered from the rules of goodness and piety as soon as their years and understanding would admit of it; actually forming themselves, in every thing they should affirm profess or promise to falsehood prevarication and deceitfulness.

4 As the adder's poisonous bite soon inflames the whole body; such effects and mischiefs are they stimulated with fury and malignity to produce: in their horrid designs they resemble the penetrating almost incurable poison

3. The wicked are estranged from the womb, they go astray as soon as they be born speaking lies.

4. Their poison is like the poison of a serpent; they are like the deaf adder, that stoppeth her ear.

poison of the venomous asp, Sect. 45.
which is reported to be deaf
of one ear and to stop the
other against all musical en-
chantments.

PSALM
lviii. 4.

5. Which will not hearken to the voice of ^a charmers, charming never so wisely.

Which will pay no regard ⁵ to any imaginable sounds or charms, though the softest or the most powerful; under the direction of the most skilful masters, or wrought up with the greatest art: such is their inflexible perverseness, that no possible prudence and candour or generosity of behaviour and carriage can gain over or win upon them.

6. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

There is no security from ⁶ the baleful juice until the teeth are broken which contain it; nor are the flocks or herds safe before the young lion is disarmed of its grinders or jaw-bones; neither from this kind of enemies but by utterly disabling them: Almighty God, divest them

O 2

of

^a It seems to have been a prevailing opinion of the eastern countries that serpents were to be rendered harmless by certain charms, or soft and sweet sounds. See Bochart Hieroz. L. XIII. c. 6. Shaw's Travels p. 429. And Schindler says, the viper or adder being deaf of one ear stops the other with dust or with his tail to avoid the force of charms. Philostratus in the life of Apollonius is very particular in describing the art of catching dragons, L. III. c. 2. p. 113.

SECT. 45. of all power to hurt; most
merciful LORD do thou effectually restrain and subdue
them.

PSALM
Iviii. 6.

7 Let their strength be daily weakening, as water from a cistern wastes by continual running: like one bending his bow to shoot, whose arrows are broken, or cut in pieces; when their designs are ripe for execution, let them totally miscarry.

8 As a creeping snail which dissolves in its slimy path, or by some accident is exhausted of its moisture, and consumes away, let them insensibly decay and in the end totally perish: like an abortive which never sees the light, but is carried from the womb to the grave, let them never arrive to any maturity or perfection, nor their devices come to any thing.

7. Let them melt away as waters, which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8. As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

||

In

* The Chald. Paraph. renders as an abortive and blind mole: the reference seems to be to a false conception, or child dead in the womb which receives no nourishment, but is blasted as to living before it is born. *Nephel ehetb* saith the learned Peters, wherever it occurs invariably signifies *aborire*, or to *cast forth as an abortive*, so Job iii. 16. Eccles. vi. 3. Isai. xxvi. 19 — Thus the Rephaim or souls of wicked great men should be cast forth by the earth as an abortion only to perish and sink deeper in destruction: while God's people should rise out of the dust, like a plant or vegetable quickened by the dew of heaven and full of life and vigour.

9. ⁵ Before your pots can feel the thorns, he shall take them away as with a whirl-wind, both living, and in his wrath.

In as short a time as pots SECT. 45.
can be heated with the blaze
of thorns, so speedily, when
they are once dispatched on
the dreadful errand, shall the
divine judgments hurry them
out of the land of the living;
as it were with a whirl-wind
or hurricane bear them off
instantaneously, alive and in
the utmost fury..

PSALM
lviii. 9.

10. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

The most equal and merciful of men cannot but applaud the justice and perfect propriety of their punishment: and like a mighty warrior returning in triumph from the pursuit of the enemy, in passing over the dead, dips his feet in the blood of the slain, with the assurance that they shall never more molest or annoy him: with such entire satisfaction shall they see an end of their iniquity and violence, in the complete destruction of tyrants and oppressors.

O 3

So

⁵ Some render, ere the thorns know or be intwined with the briars, so shall rawness, inflammation or anguish know him. Others, let the wrath of God seize him: and let him be as sensible of them as if he were all over raw and sore, being but one entire wound. Thus either the quickness or the dreadfulness of their end may be denoted, but the former interpretation seems preferable. Some understand *washing*, &c. in the next ver. figuratively of bathing and washing as weary travellers do; and as containing a document of piety and virtue.

SECT. 45.
PSALM
lviii. 11.

So that it shall be a common observation, that how long soever vengeance may sleep, and the disorders and seeming inequalities of human affairs remain, yet in the end the divine administration shall be perfectly vindicated; as appears the ungodly suffer, the righteous are relieved and they shall be greatly rewarded: for it is indubitably certain that a most just God pronounceth sentences upon the inhabitants of the earth, and executeth them consistent with wisdom and equity; or as they are virtuous or vicious, good or evil.

11. So that a man shall say, verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

PSALM LIX.

Deliverance prayed for. Enemies described as wicked, cruel, associated and most powerful and assiduous in their endeavours to ruin him. Their prevention or destruction be should acknowledge as the greatest favour. Directed to the chief musician, to the tune, destroy it not, a golden ode or hymn of David, when Saul sent and set a guard upon the house he inhabited, to surprize and kill him. 1 Sam. xix. 11—18.

PSALM l ix. 1.

SECT. 45.
PSALM
lix. 1.

B Ethou graciously pleased,
O my Almighty Guar-
dian, to extricate me from
the

PSALM l ix. 1.

D Eliver me from
mine enemies,
O my God: defend
me from them that
rise up against me.

the danger I am innocently involved in through inveterate enemies: as a place of defence exalted beyond their reach, let thy providence be my security from a most violent persecution, and threatening impending destruction.

SECT. 45.
PSALM
lxix. 1.

2. Deliver me from the workers of iniquity, and save me from bloody men.

Suffer me not to fall into² their hands, whose perpetual study and indefatigable labour it is to create trouble and do mischief: some way place me in a state of safety from those who are above-all laws, and scruple not to contrive and perpetrate the most atrocious of crimes.

3. For lo, they lie in wait for my soul, the mighty are gathered against me; not for my transgression, nor for my sin, O L O R D .

This is the most critical of³ conjunctures, when succour would indeed be seasonable and is absolutely necessary, for they are watching their opportunity to surprize, and seize or kill me; the most bold and daring among them are combined and stationed to execute at all events their dreadful purpose: not, Eternal sovereign, that I am a prevaricator or malefactor; obnoxious to publick justice, or have given them the least ground of dissatisfaction or resentment.

SECT. 45.
PSALM
 lxx. 4.

They move with the utmost expedition, they have settled every thing in the exactest order and readiness; I repeat it, without any deviations in my conduct from the plain rules of duty and virtue: therefore I may and do beseech thee most just God, be thou excited to declare in my favour, to exert thine authority in a powerful opposition, and observe so as to confront and effectually disappoint them.

5 Admit me to urge this request with the strongest reasons from thy own confessed attributes; and since thou art self-existent and independent, possessed of absolute power and universal jurisdiction, the governour of the heavenly bodies with all their stations and circumstances, and peculiarly the protector and God of *Israel*; do thou be rouzed to vigorous action, in animadverting upon, correcting, and punishing the whole of them; who are not real *Israelites* nor in any respect act as such, but of true heathen stamp and savage cruel tempers: spare not one vile perpetrator or abettor of

4. They run and prepare themselves without *my* fault: awake to help me, and behold.

5. Thou therefore, O **LORD** God of hosts, the God of *Israel*, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah

these scenes of perfidy and SECT. 45.
misery.

6. They return at evening ; they make a noise like a dog, and go round about the city.

At evening in order to distress and apprehend me they beset my house : as hungry dogs howl and wind about the whole city in search of prey ; so have these savage blood-thirsty enemies fetched their compasses to take me, and guarded every pass or narrowly observed all avenues whereby I might escape them.

PSALM
lxix. 5, 6.

7. Behold, they belch out with their mouth : swords are in their lips ; for who [say they] doth hear.

As a fountain its flowing streams, or a fetid body its most offensive effluvias, in such plenty and constancy do they throw out the basest calumnies : their slanderous expressions like a drawn sword give the deepest wounds : for who, say they, as to this case is in the least concerned to have right notions, or will trouble himself to make inquiry whether what we report be true or false.

8. But thou, O Lord, shalt laugh at them ; thou shalt have all the heathen in derision.

But thou, Omnipotent and Eternal God, as a champion plays with the weakest antagonist, with infinite ease shalt suppress their utmost feeble power, and sport with all their childish policy : whenever thou shalt undertake the chastisement of this corrupt and

SECT. 45. and abandoned people, thou
PSALM
Lxx. 8. wilt early expose them to
 contempt and ridicule.

9 As to the enemy's formidable aspect, growing power, or menacing language, I am no further concerned than to render myself the proper object of thy favourable regard: for unchangeable and eternal GOD, thy power and goodness are abundantly sufficient to all purposes of my safety, welfare and happiness.

10 However near they may seem to be effecting my destruction, the great original of all blessings, my most merciful GOD shall timely interpose to stave off the dreadful blow: a most impartial gracious GOD will fully convince me by their different treatment, of the important distinction he makes betwixt me and my enemies, and that I never need to fear them.

11 And that this memorable event may leave a stronger and more lasting impression, if agreeable to the laws of thy wisdom and providence, do not destroy them by one sudden stroke of extirminating vengeance, which notwithstanding

9. Because of his strength will I wait upon thee: for God is my defence.

10. The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

11. Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

standing a present alarm at SECT. 45.
 their fate, might not create PSALM
so lasting an horror in my lxix. 12.
 people at their crimes: but
 as corn is tossed to and fro in
 a sieve, or trees are shaken
 with the wind, let them be
 perplexed and agitated: and,
 O my Almighty protector and
 defender, grant that all their
 motions may be upon the
 descent, or ever from an
 higher to a lower station or
 condition.

12. For the ¹ sin
 of their mouth, *and*
 the words of their
 lips, let them even
 be taken in their
 pride: and for cur-
 sing and lying which
 they speak.

Especially on account of ¹²
 the malignity of their tongues,
 and the falsehoods and calum-
 nies which they have uttered,
 seize them in the height of
 their arrogance as a prey,
 and hold them fast as in a
 trap or net: in as much as
 they have egregiously trifled
 with the most solemn oaths,
 knowingly departed from the
 truth in their reports, and
 horribly belyed the most in-
 nocent of persons.

13. Consume them
 in wrath, consume
 them, that they may
 not be; and let them
 know that God ru-
 leth

As corn fields are by reap- ¹³
 ing and in-gathering, by
 the full execution of thine
 anger make a clean riddance
 of

¹ Agreeable to the Hebrew idiom, some render, *the sin of their mouth is the word of their lips*, every word of their lips is the sin of their mouth, i. e. so many words so many sins.

SECT. 45. of them: so entirely destroy them that they may never more exist: and hereby let mankind universally be led to own, that the Almighty is truly possessed of the authority of a supreme Governour; from the country inhabited by the tribes of Jacob, to the remotest quarters and corners of the earth.

14 What is now their crime may then be their punishment, and that in the evening having none of their own, they shall labour under the necessity of besetting other people's houses else lodging in the streets; and all the day long howl like hungry dogs, and fetch compasses about the city in the most distressed starving condition.

15 Let them wander in uncertainty with a fearful heart, and shaking tottering motion, in search of necessary sustenance; and spend whole nights in this wearisome begging condition, and yet not have enough to satisfy their craving appetites.

leth in Jacob, unto the ends of the earth.
Selah.

14. And at evening let them return, *and* let them make a noise like a dog, and go round about the city.

15. Let them wander up and down for meat, and ^a grudge if they be not satisfied.

On

^a יְלִד translated *grudge* properly signifies to *lodge tarry or settle* — to stay all night: יְלֵד a lodging place; particularly the place where the *Caravans* rested, whether covered or not, called by the *Turks* a *Connac*.

16. But I will sing
of thy power; yea,
I will sing aloud of
thy mercy in the
morning: for thou
hast been my de-
fence and refuge in
the day of my trou-
ble.

On the other hand, by thy ^{SECT. 45.}
good providence being de-
livered from them I will in
^{PSALM} ^{LIX. 16.}
devout songs most gratefully
celebrate thy praises; with
an exalted voice I will
proclaim thy extraordinary
mercy and my unfeigned
thankfulness in the joyful
morning after this night of
afflictions and calamities; for
I most freely declare, that
thou hast been my only safety
and refuge, or I had perished
during the dreadful time of
my extreme distresses.

17. ^u Unto thee,
O my strength will
I sing: for God *is*
my defence, *and the*
God of my mercy.

O my never failing sup- ¹⁷
port, in the most exact and
perfect compositions I will
sing forth thine honour; for
it *is* God alone who hath
directed me to places of safe-
ty; it is God to whose mercy
and goodness I ascribe my
welfare and happiness.

^u Bishop Hare would have this ver. struck out as a vari-
ous reading or correction which was originally placed in
the margin.

PSALM LX. SECT. XLVI.

The deplorable condition of the Israelites in past times. Hopes conceived of divine favour. Difficulties in an expedition against Edom. Confidence grounded in Almighty God of surmounting them. Committed to the master of musick to be set to the instrument of six strings, a golden psalm of David, to give instruction; when he was at war with Aram-Naharaim or Syria of the rivers, and with Aram-zobah in Syria, when Joab returned to the engagement and smote of Edom in the valley of salt twelve thousand,

2 Sam. viii. 3, 5. 1 Chron. xviii. 5, 6, 7, 12, 13.

PSALM LX. I.

Sect. 46.
PSALM
lx. i.

UNchangeable and eternal God, for some time past it has seemed by our unhappy circumstances, that thou hast rejected us from being thy people, thy care or charge; by thy desolating judgments thou hast dispersed us at the greatest distance from one another, or made the widest breaches amongst us: thy dispensations have been expressive of an extreme displeasure; do thou cease thus to afflict and punish, and return in affection and benevolence.

2 As if the earth shook with a sudden commotion, or mountains planes and seas were

PSALM LX. I.

O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn to us again.

2. Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof,

thereof, for it shaketh.

were thrown into one violent ^{SECT. 46.}
concussion, thy frowning pro-
vidence has produced the
^{PSALM}
greatest alteration in the state
of our affairs, and indeed
our civil constitution seems
almost subverted: do thou
heal our divisions, relieve
our distresses, and restore us
to an united and prosperous
condition, otherwise we are in
the utmost danger of a total
overthrow; or of never more
being a people or body pol-
litick.

3. Thou hast shew-
ed thy people hard
things: thou hast
made us to drink
the wine of astonish-
ment.

Thy once peculiarly fa-
voured people, experience
with grief of heart the most
disagreeable difference, in
the untractable obstinate and
most grievous calamities
which have befallen them:
as the head is affected and
intoxicated with intemperate
drinking, so have our minds
been to the degree of trem-
bling horror, and almost dis-
traction with our dreadful
sufferings.

Formerly as by a monu-
ment erected or standard
fixed,

4. Thou hast given
a ^x banner to them
that fear thee: that
it

^x Not a military standard or colours, under which sol-
diers fight; that is נס but a flag, standard, monument or
token that assistance is wanted, taking care of their effects
requisite, or flying to arms necessary, and that he who
erects it will head or conduct them.

SECT. 46. fixed, thou hast openly espoused their interest, determinately vindicated them and crushed their enemies: and by signal judgments, as a kind of publick warnings to the rest of the world not to touch thine anointed, hast given abundant testimonies of thy inviolable regard to thy promises, and supreme affection to those who in a scrupulous exact virtue depended upon them:

5 That those whom thou hast graciously accepted into a peculiar relation, and esteemed as thy beloved people, might found reasonable hopes of constant deliverance whatever distresses befel them: and truly we never had a more pressing emergency or were in greater misery, do thou therefore exert thy sovereign power, merciful God, in our deliverance, and the speedy answer of our most fervent prayers.

6 And I do fully persuade myself that this shall be the event, for a most holy true and

it may be displayed because of the truth. Selah.

5. That thy beloved may be delivered; save ~~with~~ thy right hand, and hear me.

6. God hath spoken in his holiness, I will rejoice; I will y divide Shechem, and

^y Some understand this as a proverbial expression and to signify, I shall divide the spoils of mine enemies with as much ease as the sons of Jacob portioned out Shechem, and measured

and mete out the valley of Succoth.

and faithful God hath pro-
mised not only that I should
reign but triumph: distribute
in separate lots the city
She:hem with the adjacent
country: and after I have
conquered take exact surveys,
being my own inheritance, of
the valley of *Succoth*.

SECT. 46.
PSALM
lx. 6.

7. Gilead is mine,
and Manasseh is
mine, Ephraim also
is the strength of
mine head; Judah
is my law-giver.

Gilead acknowledges me 7
as its master, and I govern
Manasseh; the powerful tribe
of *Ephraim* like an helmet,
shall on all occasions furnish
succours that may be de-
pended on; and the royal
line of *Judah*, wise counsellors
and the ablest statesmen.

The *Moabites* now sub- 8
jected I shall appoint, like
the basin wherein I wash my
feet and hands, to such sub-
ordinate mean uses and pur-

measured the valley of *Succoth*. *Gilead* and *Manasseh* may denote the country beyond, as *Ephraim* and *Judah* on this side *Jordan*. *Philistia* triumph, is interpreted, *Philistia* his sides-man or supporter for him to lean on; an idea sup-
posed naturally to arise from the situation of the country,
which lay all along by the side of *Judea*.

* *Cast out my shoe*, some suppose alluding to an ancient custom of kings or generals when they sat down before a town to throw a shoe over its walls, in token that they would never raise the siege till they had taken it. Others that it refers to a known Jewish usage, which was expressive of indignation and a lasting mark of infamy. May it not represent a master reaching out his shoe to one of the lowest of his servants to untie and take off.

SECT. 46. poses as will effectually secure
 PSALM their submission: the *Edomites*
 ix. 8. to a still lower servitude
 when I have subdued them: the *Philistines* may glory in
 the most despicable condition
 under my government, com-
 pared with the tyrannical rule
 they have lived under.

9. But by what strength of
 my own forces or foreign
 auxiliaries shall I become
 master of the barrier town?
 or who will clear the way of
 all difficulties to a complete
 conquest of the chief city of
 the *Edomites*?

10. May we not hope, Almighty God, who art easily able,
 that thou wilt be pleased to
 give success to our arms:
 though in our late enterprizes
 thou hast seemingly rejected
 us; in the course of thy pro-
 vidence frowned upon us;
 and been far from leading on
 our troops to victory and
 triumphs.

11. Supply our deficiencies,
 and graciously concur with
 our vigorous endeavours in
 seeking a redress of some of
 the heaviest grievances, a de-
 liverance from enemies that
 extremely harass and distress
 us: for as to any relief or
 support

9. Who will bring
 me *into* the strong
 city? who will lead
 me *into* Edom?

10. Wilt not thou,
 O God, which hadst
 cast us off? And thou,
 O God, which didst
 not go out with our
 armies.

11. Give us help
 from trouble: for
 vain is the help of
 man.

support that human suc- SECT. 46.
cours exclusive of thy pro- ^{PSALM}
vidence may promise, it is ^{lx. 11.}
void of all reality or cer-
tainty, meaning or signi-
fication.

12. Through God
we shall do valiant-
ly: for he *it is that*
shall tread down our
enemies.

Through thy kind aspect ¹²
on our affairs, we shall per-
form our parts with steadi-
ness, intrepidity and invin-
cible bravery: it is the cou-
rage thy favourable regard
inspires that only can, and
we hope will enable us to
suppress or utterly destroy
our enemies.

P S A L M LXI.

*Addresses for succour, intermixed with expressions
of thankfulness and of an entire dependance. A
psalm of David, directed to the master of musick
to be performed upon a stringed instrument. The
occasion, as is supposed, Absalom's rebellion.*

PSALM lxi. 1.

H EAR my cry,
O God, attend
unto my prayer.

2. From the end
of the earth will I
cry unto thee, when
my heart is over-
whelm-

P S A L M lxi. 1.

O Thou most potent Being SECT. 46.
and my sovereign LORD, ^{PSALM}
incline graciously thine eter-
nal ear to my humble sup-
plications; and readily grant
me the important object of
my most pathetick pleadings.

From the confines or ²
farthest boundaries of this
Canaanitish land, whereat pre-
sent

SECT. 46. sent I am an unhappy exile,
 yet as still esteeming myself
 to retain a propriety in and
 the regard of my maker, I
 will intreat thy mercy to an
 heart overwhelmed with mis-
 ery: O direct and lead me
 to some stronger place of
 security than is in my power
 to contrive or provide.

3 For thine assistance and
 kind providence have former-
 ly guided to an asylum from
 the greatest dangers, supplied
 with a shelter from the most
 threatening storms: and as if I
 had been lodged in an im-
 pregnable tower, effectually
 defended me against the most
 formidable enemies.

4 I will esteem myself equal-
 ly safe under thy sovereign
 protection, as if I actually
 resided in that most peaceful
 and sacred tabernacle where
 I hope to be lastingly settled:
 I do trust in thy overshadowing
 providence to preserve me,
 the same as if I was covered
 with the wings of the cher-
 ubim.

5 For thou, Omnipotent God,
 art an unerring witness of my
 ardent petitions on this head,
 and suffer me particularly to
 mention it of the religious
 vows

whelmed: lead me
 to the rock *that is*
 higher than I.

3. For thou hast
 been a shelter for
 me, *and* a strong
 tower from the ene-
 my.

4. I will abide in
 thy tabernacle for
 ever: I will trust in
 the covert of thy
 wings. Selah.

5. For thou, O
 God, hast heard my
 vows; thou hast
 given *me* the heritage
 of those that fear thy
 name.

vows which have accom- SECT. 46.
panied them: I fully depend upon, as thy allotment, all the enjoyments and privileges that are reasonable to be desired and proper to be possessed; by those who are entirely devoted to reverence thine authority, study thy truth, and obey thy laws.

PSALM
xli. 5.

6. Thou wilt prolong the king's life: and his years as many generations.

Thou wilt graciously proceed adding days upon days to the king's most long and happy life: and continue the successive revolutions of his time throughout several generations.

7. He shall abide before God for ever: O prepare mercy and truth which may preserve him.

He shall sit on his throne, or retain the royal dignity wherein the Almighty hath invested him, through his favourable regard, in his person and progeny to the end of this world and final consummation of all things: O be thou intreated of thy goodness and faithfulness, to appoint him such a state of settled peace and growing prosperity, as may effectually secure him against all future dangers and calamities.

8. So will I sing praise unto thy name for ever, that I may daily perform my vows.

So will I perpetually sing psalms and praises to the honour of thy perfections and

SECT. 46. providence; that I have the
PSALM
 lxi. 8. pleasing opportunity of per-
 forming to the best advan-
 tage my sacred engagements
 of religious devotion and the
 most regular obedience.

PSALM LXII. SECT. XLVII.

*The happy effects of patience and religious confi-
 dence. The folly and danger of mischief and
 violence. Deliverance to be expected from
 God in the ways of duty and virtue. Increasing
 riches not absolutely to be relied on, but the
 divine Omnipotence and benevolence. A psalm
 of David directed to the master of musik, to be
 performed by Jeduthun, or after the manner of
 Heman and Jeduthun, i. e. played and sung to.*

PSALM lxii. 1.

SECT. 47.PSALM
 lxii. 1.

OTHER counsel may
 be administered, and dif-
 ferent measures prosecuted
 than what I am advising to,
 but in all the dangers and
 difficulties I have had to con-
 flict with I can truly declare,
 that I have ever experienced
 the greatest benefit to arise,
 not from murmuring com-
 plaints or indirect means,
 but from determining my
 thoughts in the practise of
 duty, to a sedate and patient
 expectation of divine assist-
 ance:

PSALM lxii. 1.

TRULY my soul
 waiteth upon
 God: from him
 cometh my salvation.

ance: from hence, only do I ^{SECT. 47.} account for all my escapes
succours and mercies.

PSALM
lxiii. 1..
z

2. He only is
my rock and my
salvation: he is my
defence I shall not
be greatly moved.

His particular care and
guard afford me the only
grounds I can have, of being
secure and preserved: I have
no other method of just rea-
soning but that God has un-
dertaken my support and de-
fence, therefore I shall never
by any human contrivance or
violence be quite demolished
or absolutely ruined.

3. * How long
will ye imagine mis-
chief against a man?
ye shall be slain all
of you: as a bowing
wall shall ye be, and
as a tottering fence.

Allow me then to expostu-
late the case with my enemies,
and since this is the truth en-
quire, how long do you de-
sign to raise tumults, and em-
ploy yourselves in conspiring,
and endeavouring to bring
upon such a man the heaviest
calamities, or work his entire
destruction? in due course you
shall all of you be put to
death: as certainly as a wall
which stretcheth out, boweth
or inclineth, and as an hedge
or fence which forceth for-
ward, in time fall to the
ground.

P 4

The

* Some render, *how long will ye raise tumults or lay
war against a man, i. e. himself in order to kill him, as a
bending wall or a partition of wood driven out, which are
dangerous for any to come near, you are ready to fall up-
on and kill me.*

Sect. 47. The only schemes they form are designed to force him out of, or push him down from the exalted station to which he is advanced, or the weight of honour which he bears: they are wholly devoted to deceit and falsehood as what gives them the highest pleasure: as to their expressions and appearances, every one of them respectfully salutes, wishes good success to, and kindly congratulates as the sincerest friend; but notwithstanding all this varnish and flattery, in the bottom of their hearts they desire evil may befall me, and would most sincerely rejoice in my downfall and ruin.

5 Nevertheless, O my soul, far from uttering reproaches or so much as secretly repining, do thou gravely and patiently wait the course of things, and the dispensations of providence until they favour thee: for I can only direct my earnest hopes this way, and to this grand object, with any reasonable views that they shall be gratified.

6 On this rock only as my firm support do I rest for safety; in all dangers and cala-

4. They only consult to call him down from his excellence, they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

5. My soul, wait thou only upon God: for my expectation is from him.

6. He only is my rock and my salvation; he is my defence; I shall not be moved.

calamities which attack me ^{SECT. 47.}
I have thence all desirable ^{PSALM}
certainty that they shall not _{lxiii. 6.}
prove fatal.

7 In God is my salvation and my glory: the rock of my strength, and my refuge is in God.

It is not in my power, nor ⁷
that of any other mortal, but
in GOD alone to provide a-
gainst all events, secure from
evils or establish in safety and
dignity: the unchanging at-
tributes of the Infinite Being
are the ground-work on which
I build all my strength and
vigour, my asylum of secu-
rity to which I have instant
recourse in all emergencies.

8 Trust in him at all times; ye people pour out your heart before him: God is a refuge for us. Se-
Jah.

From my own abundant ⁸
experience I most sincerely
advise all friends of virtue
and piety never to be dispi-
rited; nor at any time of either
prosperity or adversity relax
or abate your religious con-
fidence: of whatever tribe
kindred or people you are,
empty your minds of their
complaints and anxious de-
sires, in addresses and suppli-
cations laid before him: there
is the solideſt ground of rea-
ſon for doing this, because
God is both able and willing
to preserve and defend us.

9. Surely men of low degree are vanity, and men of high degree are a lie:

If we were to depend upon ⁹
human connexions and suc-
cours, they must be either of
the

SECT. 47. the inferior order and populace, or of men of rank and character: but the former like a vapour or bubble are commonly found to be unable therefore insignificant; or inconstant and unsteady consequently not to be relied on: and the latter, as a lie which deceives him who expects any thing from it, prove frequently false and unfaithful: weigh them in exact balances, or bring them to any strong test that their real sterling-worth cannot but appear; all together laid in the scale they do not preponderate against the lightest things in nature, they deceive our hopes as the merest trifles and vanities.

10. Farther, whatever seeming advantages may proceed from fraud and violence, do not place any confidence in them; nor plume yourselves in the effects of plunder and robbery: if riches, like the growth of corn or fruit, remarkably increase, do not seriously regard

lie: ^b to be laid in the balance, they are altogether lighter than vanity.

10. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

^b The sentiment is natural and extremely beautiful, as much as if he had said, put vanity in one scale and the whole of them in the other and it will visibly outweigh them.

gard them as the objects of Sect. 47.
any extraordinary affection,
or the foundation of solid and ^{PSALM}
lasting happiness. ^{Ixii. 10.}

11. God hath
spoken once; twice
have I heard this
that power belongeth
unto God.

It is demonstrable from 11
his works, has been frequent-
ly declared, and is univer-
sally acknowledged that
God alone is absolutely to
be relied on; for he only
is possessed of the incom-
municable attribute, to be
able with infinite ease by
virtue of his own sole Omni-
potence to do every thing.

12. Also unto
thee, O Lord, be-
longeth mercy: for
thou renderest to
every man according
to his work.

Another substantial ground, 12
of entire confidence, ever-
lasting God, is thy most
glorious perfection of un-
bounded beneficence or the
tenderest mercy: from both
these it may be fully con-
cluded, that either in this life
or in a future one, in the
most adequate full manner
thou recompencest, rewardest
or punishest all mankind ac-
cording to their actions and
tenour of conversations.

P S A L M LXIII.

Longing desires after the solemnities of publick social worship. The divine favour, in whatever situation, the ground of happiness, and of gratitude; of hope as to the suppression of enemies, and of safety and prosperity. A psalm of David, composed during his exilement in the wilderness of Judah; on occasion as is supposed of Absalom's rebellion.

P S A L M lxiii. 1.

SECT. 47.
~~~~~  
PSALM.  
lxiii. 1.

**G**OD and Father of the Spirits of all flesh, particularly my Creator and Almighty LORD, whom I worship in truth and sincerity, and whose bounty and goodness I have largely experienced; renouncing all other dependencies, I will early enquire after, and most diligently improve all opportunities of acknowledging and serving thee: more especially at this time when I am denied the sacred convenience, like one panting with thirst under the inclemencies of a burning sky, or the want of water in a sandy desert, do I most earnest-

## P S A L M lxiii. 1.

**O** God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is:

• *Seek thee,* this is interpreted from the Arab. of amazement, changing colour and fainting: being sick at heart or in the extremity of an anguish.

earnestly desire and impatient- SECT. 47.  
PSALM  
ly long for thy presence.

To admire and celebrate lxiii. 1, 2.

2. To see thy power and thy glory, so as I have seen thee in the sanctuary.

the wonderful displays of thy Omnipotence, Wisdom and Benevolence; so as I have done with the highest pleasure and the deepest impressions, in that blessed tabernacle which is solemnly devoted to thyself and religion.

Especially have I, and all 3 upright persons reason to enlarge our views of them, in contemplating thy benignity and goodness; because they

are not only necessary to accommodate this life, but to stamp it with the highest value, and give the mind the noblest satisfaction; besides prospects of a better endless being: on these accounts I will confess my obligations, and applaud and adore thine ever-blessed name.

And conformable to these 4 just sentiments, to the utmost limits of my continuance here below, I will express myself with the highest esteem and regard of thee: I will exert all my abilities to unite mankind in thy true worship and sincere obedience.

3. Because thy loving kindness is better than life: my lips shall praise thee.

And conformable to these 4 just sentiments, to the utmost limits of my continuance here below, I will express myself with the highest esteem and regard of thee: I will exert all my abilities to unite mankind in thy true worship and sincere obedience.

**Sect. 47.** As the bodily appetites are with the best provision, or choicest and most delicious nourishment, so shall my best affections and rational faculties be refreshed and most pleasingly gratified by the exercises of devotion: my expressions shall render thy mighty works and glorious perfections universally acknowledged; through the vehement exulting and triumphant manner in which I will proclaim them.

**6** My exalted thoughts of thee shall not end with the external service, but be continued as often as I awake in devout commemorations upon my bed; and in grateful reflections on thy mercies during the several divisions and watches of the silent night.

**7** In as much as thy kind providence, whatever my past necessities or distresses have been, hath constantly administered timely succour: therefore with the greatest readiness and cheerfulness I can commit myself to thy protection as to the future, and am perfectly safe in it.

5. My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyful lips.

6. When I remember thee upon my bed, and meditate on thee in the night-watches.

7. Because thou hast been my help: therefore in the shadow of thy wings will I rejoice.

8. My soul fol-  
loweth hard after  
thee : thy righthand  
upholdeth me.

9. But those that  
seek my soul to de-  
stroy it, shall go into  
the lower parts of  
the earth.

10. <sup>d</sup> They shall  
fall by the sword :  
they shall be a por-  
tion for foxes.

In affection, duty, and the fidelity of virtue my soul adhereth to, and is inseparably connected with thee : and answerably, like a right hand that takes fast hold of and keeps from falling, doth thine exerted Omnipotence support and preserve me.

On the other hand, those who are prosecuting all measures tending to take away my life, by a sudden tumultuous and compleat destruction ; shall prove in the issue to have been only digging their own graves, and bringing upon themselves a certain quick and dreadful fate.

They shall perish by means <sup>10</sup> of a violent untimely death, or the sword draining their blood : their dead bodies being exposed or denied the rites of sepulture, as if they were assigned and purposely divided into shares for them, shall become the prey of foxes and other wild beasts.

Whereas

<sup>d</sup> Literally, they shall drain him by the hands of the sword : Palestine and other eastern parts are said to abound with a most ravenous and horrid kind of foxes, with which they take in the Thoes or Jackalls, that greedily devour human bodies and sometimes dig them up out of the graves, filling the deserts with most terrible howlings. Vid. Boch. Hieroz. L. III. C. 13. Judg. xv. 4. Tbeven. Trav. L. I. p. 205. L. II. p. 519.

SACT. 47.  
PSALM  
lxiii. 8.

SECT. 47.  
PSALM  
lxiii. 11.

Whereas the king at whom all their malignity is aimed, beholding their wretched end and his own safety, shall rejoice in God as a most righteous judge and his gracious preserver: every one who is brought under an adjuration, or takes upon himself the most solemn obligation and religiously performs it, shall have occasion to extol and applaud his own wise conduct: but the calumnies of a lying mouth shall be stopped.

11. But the king shall rejoice in God; every one that swear-eth by him shall glo-ry: but the mouth of them that speak lies shall be stopped.

### PSALM LXIV. SECT. XLVIII.

*A prayer to be preserved from subtle and treacherous enemies. The certainty of their punishment. This an admonition to the world; and ground of consolation to the righteous. Directed to the master of musick. A psalm or ode of David.*

SECT. 48.  
PSALM  
lxiv. 1.

PSALM lxiv. 1. BE thou graciously pleased, All-powerful and most merciful GOD, to shew a particular regard to the meditations and heavy complaints I am now laying before thee; and as placing me under the strongest guard, by thy providence defend me against the present object of my

PSALM lxiv. 1.  
Hear my voice,  
O God, in my  
prayer; preserve my  
life from fear of the  
enemy.

my extreme apprehensions, SECT. 48.  
 my life from the danger and instant death it is visibly threatened with by a most formidable and implacable enemy.

PSALM  
lxiv. 1.

2. Hide me from the secret counsel of the wicked ; from the insurrection of the workers of iniquity.

As in some unknown retreat, asylum or sanctuary do thou conceal and preserve me from falling a sacrifice, to a secret dark conspiracy of most mischievous ungodly men : from a sedition and most tumultuous factious commotion, of wretches who are indefatigable in contriving to promote disorder, confusion and destruction.

3. Who whet their tongue like a sword, and bend their bows to shoot their arrows even bitter words.

Who, as swords are whetted to do the more certain and speedy execution, prepare their aspersions and calumnies that they may give the deepest wounds ; and as they tread upon, that they may bend and string their bows to shoot ; so are their invectives and calumnies contrived and adapted to do the greatest mischief.

4. That they may shoot in secret at the perfect : suddenly do they shoot at him, and fear not.

That, like arrows fitted and when the mark appears let fly ; they may direct them at the best opportunity to fall upon the man of plain integrity, who harbours no evil designs

Q

**SECT. 48.** designs himself: suddenly and without giving the least warning do they level at him, who hath no apprehensions of evil from others.

**PSALM  
lxiv. 4.**

5 In acting after this vile manner, they seem determined to a degree of obstinacy and intrepidity: as those who jointly contrive to lay snares, they meet to consult how to do mischief secretly: and as if it was impossible to detect them, they have the presumption to ask, — who shall observe or discover them?

6 They are at infinite pains to invent and contrive how under some disguise to perpetrate their insidious dark designs: their policy is truly refined, and their vicious projects, respecting one and all of them, far removed from a common observation, indeed almost inscrutable by an human understanding.

7 Nevertheless, before their inexplicable horrid schemes shall be executed, they shall be remarkably blasted: like a dart or arrow aimed directly at a living mark, and discharged with the utmost force, so as to wound or kill it; with such sudden and irre-

5. They encourage themselves in an evil matter: they commune of laying snares privily, they say, who shall see them?

6. They search out iniquities, they accomplish a diligent search: both the inward thought of every one of them, and the heart is deep.

7. But God shall shoot at them with an arrow, suddenly shall they be wounded.

irrestible violence shall the <sup>SECT. 48.</sup>  
divine judgments overtake <sup>PSALM</sup>  
and disable or destroy them. <sup>Ixiv. 7.</sup>

8. So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

The issue, quite subversive <sup>8</sup> of their intentions to ruin the innocent, shall exhibit all the mischief their evil tongues meant fallen upon themselves: spectators, especially those who have any connexion with them, shall be thrown into the greatest consternation, and shall betake themselves to a precipitate flight for safety.

9. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

The awful circumstance <sup>9</sup> shall carry in it a striking admonition to the bulk of mankind; they shall be led to reckon it in the highest degree dangerous as well as criminal to act in this abandoned manner: they shall publickly declare this solemn fact as a demonstration both what God has done, and what he probably will do in such cases: so that by pertinent solid reflexions upon these righteous judgments, they shall at one and the same time improve their understandings and better their morals.

10. The righteous shall be glad in the Lord, and shall trust in him; and all the upright

On the other hand, the <sup>10</sup> good and benevolent man shall rejoice in the divine cle-

SECT. 48. **PSALM** lxv. 10. **m**ency and mercy to him; upright in heart shall and shall ever more hope and trust for safety under his protection: and all men of strict morals, or an inviolable integrity of virtue, shall admire the procedure, and celebrate the perfections of a most just and glorious GOD.

## P S A L M LXV.

*Thanksgivings due for mercies. The happiness of being continually employed in religious exercises. Almighty God the deliverer of Israel. The benefactor and governour of the whole earth. His providence conspicuous, in the stability of mountains: the rule of seas: and restraint of popular tumults: in the influences of the heavenly bodies upon this earth: and the benefits arising from seasonable and plenteous showers. Directed to the master of musick. A psalm of praise, and song to be sung by the quire, composed by David. The occasion, as is reckoned, the three years famine mentioned, 2 Sam. xxi.*

## P S A L M lxv. 1.

SECT. 48. **PSALM** lxv. 1. **T**ributary acknowledgments of the sincerest gratitude, O thou God and Father of all mercies, are indispensably due, for its favours and bounties, to thy good providence; and reasonably expected to be solemnly paid by

## P S A L M lxv. 1.

**e** **P**raise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

**e** Some render, *silence to thee*, i. e. *patiently waiting, or entirely depending on thee, is praise.*

by the whole *Israelitish* nation **SECT. 48-**  
in thy sacred mansion upon **PSALM**  
mount *Sion*: and in honour **lxv. 1.**  
they are obliged, in the  
most perfect manner to per-  
form the vows made in af-  
fliction, of rendering peace-  
offerings for deliverance.

PSALM  
lxv. 1.

2. O thou that  
hearest prayer, unto  
thee shall all flesh  
come.

O thou, who art most easy 2  
of access, and graciously in-  
clined readily to gratify thy  
faithful worshippers in all  
their humble and rational pe-  
titions: all mankind shall  
esteem it equally their privi-  
lege as their duty to draw  
nigh to thee; implore thy  
mercy- and celebrate thy  
goodness.

3. Iniquities  
prevail against me:  
as for our transgres-  
sions, thou shalt  
purge them away.

The woful demerit and judgment or punishment due to our multiplied iniquities, like a champion in battle, or a deluge of waters, might soon overcome all our strength and threaten our utter destruction: but such is thy lenity and boundless compassion to our infirmities and even our revolts and defections, that upon

**Q 3**

<sup>f</sup> It seems to have been an ancient prevailing opinion, that dangers and evils were the effects of sin: *to blot out* the one therefore denotes being delivered from the other: and the sense may be, as an ingenuous author has it, when the weight of our sins grows too heavy for us to struggle with, &c.—that is, when our calamities grow beyond all human redress, then thou succourest us.

**SECT. 48.** our repentance and amendment thou wilt cover and pardon them.

**PSALM  
lxv. 3.**

4 Their situation I truly congratulate almost envy as peculiarly happy, who selected from the rest of mankind, and free'd from their cares and strifes are placed as it were in thy more immediate presence, ever to remain at perfect ease within thy sacred courts: was this delightful station to be assigned us, we should be abundantly satisfied with the advantages and blessings of thy house, even of thy holy tabernacle.

5 When from that place appropriated to God and religion, we humbly offer up under any afflictions or calamities our ardent supplications; thou, O God our great deliverer, wilt answer by tremendous displays of thy Omnipotence and Providence in our just vindication: whatever quarters of this earth they are dispersed to, thou art a certain dependance to all who rely upon and are subject to thee; whether they are stationed in the skirts and extreme

4. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

5. By terrible things in righteousness, wilt thou answer us, O God of our salvation: who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

5 Court, a vacant space open to the sky, in the midst of a house built round about it.

treme borders of the continent, or still farther distant dwell on sea-coasts or in islands.

Sect. 48.

PSALM

lxv. 5.

6. Which by his strength setteth fast the mountains; *being girded with power.*

Who by virtue of his strength and wisdom hath set in a right position the bulky mountains, and established them upon a firm and unshaken basis; the several parts thereof being strongly cemented, and as it were girded about, by a force, law or certain stability, which his sovereign power hath originally stampt upon and preserves to them.

7. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

With his single word or, sovereign rod he sinks down the swelling sea, stops the rushing tempest, or silences the roaring billows; and which bears a strong resemblance to the violent agitations of a foaming ocean, he easily pacifies, or instantly commands the most tumultuous popular commotions into a perfect calm.

8 They also that dwell in the uttermost parts are afraid at thy tokens; thou makest the outgoings of the morning and evening to rejoice.

Remote nations and inhabitants of extreme parts of the earth, are seized with astonishment at the extraordinary tokens and truly alarming testimonies exhibited, of thy uncontrollable absolute

**SECT. 48.** *jurisdiction:* the regular constant course of things inspires all thinking minds with a peculiar pleasure and admiration: even the beauty order and uses of day and night, perpetually succeeding one another in an unaltered and most agreeable rotation.

**PSALM  
lxv. 8.**

9 By the constancy and universality of thy regard and inspection, the whole earth is supported and accommodated: after it has languished and been impoverished with a general drought, thou recoverest and greatly enrichest it with thy clouds; which being replete with element are directed to empty themselves according to the several occasions: sometimes on one spot of ground, sometimes on another: thou givest the former and the latter rain, and with all kind concurrence that can reasonably be expected from thy providence, preparest corn and makest fruitful seasons agreeably to thy own original constitution; the promises

9. Thou <sup>h</sup> visitest the earth, and waterest it: thou greatly enrichest it with the river of God which is full of water: thou preparest them corn, when thou hast so provided for it.

<sup>h</sup> *Aben Ezra and Kimchi render.* and the original will bear this interpretation, *thou hast visited in mercy,* i. e. blessed the earth or land, after thou hadst made it dry or thirsty, *thou hast or doest enrich it greatly, &c.*

mises of thy word and the <sup>SACT.</sup> 48.  
laws of thy creation.

<sup>PSALM</sup>  
lxv. 9, 10.

10 Thou waterest  
the ridges thereof  
abundantly: thou  
settlest the furrows  
thereof: thou makest  
it soft with showers,  
thou blessest the  
springing thereof.

Thou thoroughly moistens  
the ridges or rising earth of  
the plowed land: thou pe-  
neteratest or sinkest deep into  
the furrows thereof: thou  
softenest and mellowest it into  
a kind and fertile soil with the  
copious falling of dissolving  
showers; thy blessing makes  
the seed sown in it shoot forth,  
increase and flourish.

11. Thou crownest  
the year with thy  
goodness, and thy  
paths drop fatness.

As the head is encircled with 11  
a crown, thou adornest and  
truly dignifiest the whole  
annual revolution with testi-  
monies of thy bounty and  
goodness; and from the tracks  
of thy chariot wheels, or foot-  
steps of thy perfection and  
providence drop down de-  
licacies, prosperity and all  
desirable blessings.

12. They drop  
upon the pastures of  
the wilderness; and  
the little hills rejoice  
on every side.

They plentifully distil on 12  
the sheep-pastures of the wil-  
derness, producing a most  
agreeable lively verdure: the  
little hills, in the lowing herds  
and bleating flocks that graze  
and their young that frisk  
upon them, seem animated,  
active and exulting.

13. The pastures  
are clothed with  
sheep; the valleys  
also are covered over  
with

As the human body is 13  
clothed and adorned with the  
richest attire or strongest ar-  
mour,

**SECT. 48.** mour, so are the pastures  
 wholly covered and nobly  
 decorated with flocks; the  
 valleys also are overspread  
 with the golden ears of a  
 most promising harvest; as  
 men sing when something  
 highly pleases them, or shout  
 for triumph, all nature appears  
 in a sort of gayety, and the  
 smiling season to be marked  
 out for delight and festivity.  
 with corn; they shout  
 for joy, they also  
 sing.

**PSALM**  
**lxv. 4.**

### PSALM LXVI. SECT. XLIX.

*All people invited to acknowledge the universal sovereign. Reasons grounded on his providence, and remarkable deliverances of his true worshippers. His judgments upon the rebellious and incorrigible. Life preserved under threatening dangers, personal mercies recognised, and vows performed. A song or psalm directed to the master of musick.*

#### PSALM lxvi. 1.

**SECT. 49.**

**PSALM**  
**lxvi. 1.**

**W**ITH joyful acclama-  
 tions, like the longest  
 blasts of a shrill trumpet, or  
 the loudest shouts of a trium-  
 phant army, do you, all ye  
 inhabitants of this earth, de-  
 clare the excellency and glory  
 of the All-ruling and Inde-  
 pendent Deity.

**2.** Form your voices, in the  
 most perfect sacred musick,  
 for

#### PSALM lxvi.

**M**AKE a joyful  
 noise unto  
 God, all ye lands.

**2.** Sing forth the  
 honour of his name:  
 make his praise glo-  
 rious.

for melodiously displaying <sup>SECT. 49.</sup>  
the dignity and glory of <sup>PSALM</sup>  
the divine Omnipotence, wisdom and benevolence : raise  
his illustrious deeds, as they richly merit, to the highest degree of grandeur, majesty and sublimity.

Lxvi. 2.

3. Say unto God,  
how terrible art thou  
in thy works ! thro'  
the greatness of thy power shall thine enemies submit themselves unto thee.

Proclaim to the honour of 3  
that power which made and wields the wonderous whole of being, saying, we are struck with tremendous awe and the utmost religious reverence at contemplating thy dreadful judgments and astonishing transactions ! Through the certainty of thy unlimited power, and the repeated multiplied instances of its exertion it may be fully depended on, that thine adversaries in the end will be compelled at least to dissemble their enmity, profess regard, or make feigned submissions.

With the humblest pro- 4  
strate adoration, the whole human

4. All the earth  
shall i worship thee,  
and shall sing unto  
thee,

i כְּפַת signifies bowing the head in token of civil respect ; and prostration, falling on the knees and touching the ground with the head, as is now practised in the east, as a mark of that, or of religious reverence. The last due only to God, but paid to idols and assumed by tyrants. The Persian monarchs claimed it, but would never be complied with in this claim by any men of honour among the Greeks. Q. Curt. L. VIII. C. 5. This divine worship by prostration,

SECT. 49. human species shall present thee, they shall sing their religious addresses before the exalted throne of thy

PSALM  
Lvi. 4. before the exalted throne of thy supreme Majesty ; and in the devoutest hymns sing forth thy praises : in the highest strains with the most harmonious musick they shall celebrate thee as possessed of an universal dominion and all possible perfection.

5 Let all men attend, observe and admire the vast designs and wonderful operations of divine providence : what judgments he hath executed, and inexpressibly dreadful expedients he hath applied, to perplex the affairs and punish the inventions, of the degenerate and abandoned among mankind.

6 This hardened *Pharash* to his cost experienced, in the return of the *Red Sea's* swelling waves upon him and his host ; which had deserted their channel for the ready passage of our oppressed and pursued ancestors : without any thing to retard, the greatest numbers

5. Come and see the works of God : he is terrible in his doing toward the children of men.

6. He turned the sea into dry land : they went through the flood on foot, there did we rejoice in him.

tion, as was usually performed to himself, not any common mark of honour, *Abasuerus* is supposed to have commanded to be given to his favourite *Haman*; therefore *Mordcay* the Jew could not in conscience practice what he regarded as a species of idolatry.

bers advanced under the di- SECT. 49.  
vine conduct, and dry-shod  
crowded along that water-  
course which was usually  
overflowed: on that spot, the  
original founders of our na-  
tion in the most grateful  
acknowledgments, celebrated  
the eternal potentate for the  
wonderful glorious occasion.

PSALM  
lxvi. 6.

7. He ruleth by  
his power<sup>k</sup> for ever,  
his eyes behold the  
nations: let not  
the rebellious exalt  
themselves. Selah.

It is not any district or di- 7  
vision of mankind separately  
that the Almighty governs;  
but by an absolute authority  
he is LORD of the universe;  
his Omnipotence and watch-  
ful providence are compre-  
hensive of the greatest diver-  
sity of people and nations:  
the obstinate and incorrigible  
should not pervert or pride  
themselves in the trifle of  
wealth or power they com-  
mand; for he is infinitely  
above them and can easily  
reduce them.

8. O bless our  
God, ye people;  
and make the voice  
of his praise to be  
heard.

O all ye kindreds and na- 8  
tions, in one united grand  
assembly join to declare  
your highest esteem and  
veneration for the King of  
kings, the LORD of lords;  
proclaim

<sup>k</sup> The Chald. and Syr. seem to have given the right sense of מְלָאֵךְ in this passage, as referring to space rather than duration, and as signifying a dominion or jurisdiction over the whole world, and all persons and things in it.

**SECT. 49.** proclaim to all the world his  
Psalm  
**Ixvi. 8.** rightful dominion, and the  
irrefragable testimonies of his  
immense perfection.

9 To whose bounty and  
goodness we are to ascribe it  
that we are situated, supported,  
and with constant supplies  
accommodated, so that we  
live and breathe: and notwithstanding  
unnumbered disasters and calamities to which  
we are obnoxious, are not  
so attacked that we cannot  
avoid or sustain them; nor so  
overpowered and disabled  
but by a regular diligence  
we can supply all nature's  
demands.

10 Indeed we have sometimes  
been apprehensive that we  
should be reduced to these  
extremities; and have actually  
conflicted with extraordinary  
difficulties; but, as  
precious metals are tried and  
refined in the furnace, so, All-wise  
and most gracious God,  
thou hast only appointed us  
a severer discipline to produce  
our virtue, or improve  
it to true perfection.

11 As game are pursued into  
toils and snares, so have we  
fallen a prey to the power or  
policy of our enemies; our  
burdens

9. Which holdeth  
our soul in life, and  
suffereth not our feet  
to be moved.

10. For thou, O  
God, hast proved us,  
thou hast tried us as  
silver is tried.

11. Thou broughtest us into the net,  
thou laidst affliction upon our loins.

burdens have been so heavy; SECT. 49.  
 our miseries pressed so hard PSALM  
 upon us as sometimes to try lxvi. 11.  
 our utmost strength, if not  
 exhaust it.

12. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest them out into a wealthy place.

Men of the same earthly <sup>12</sup> make and fashion with ourselves, have been suffered in the height of their arrogance to triumph over, trample upon, and reduce us to a most miserable condition of abject slavery: our perils and escapes have resembled the extreme dangers arising from fire and water: nevertheless thou hast kindly extricated, as it were transplanted into a most fertile soil, and every way situated us to our advantage and satisfaction.

13 and 14. I will go into thy house with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken when I was in trouble.

Being thus peaceably and <sup>13, 14</sup> comfortably settled, and in all respects flourishing and happy; as becomes the representative of this favoured people I will enter thy sacred tabernacle with burnt-offerings, and in the solemnities of worship pay my most thankful acknowledgments: particularly, discharge those sacred and irrevocable engagements, which came readily out of my lips when I was involved in afflictions and calamities,

**SECT. 49.** Iamities, and which I voluntarily declared I would certainly perform if ever I was free'd from them.

**PSALM  
lxvi. 14**

15 I will humbly offer up the richest sacrifices of stall-fed beasts that are full of marrow: frankincense shall perfume and the fat of rams smoke upon thine altar: I will thankfully present horned cattle at full age, and the choicest he-goats of the whole flock.

16 Be present all ye friends of God and virtue, and for your encouragement attend, whilst I faithfully report what I have experienced of the ways of providence; how wonderfully my life hath been preserved, and what benignity shewed in the course of it.

17 An entire earthly prosperity, might not on all accounts have been so much for my real benefit, as an imperfect frail mortal: but whenever I have been in affliction and adversity, I no sooner implored than I received his kind assistance; and almost with one and the same breath, humbly supplicated his mercy and thankfully celebrated his praises.

15. I will offer unto thee burnt-sacrifices of fatlings, with the incenie of rams: I will offer bullocks with goats. Selah.

16. Come and hear all ye that fear God, and I will declare what he hath done for my soul.

17. I cried unto him with my mouth, and he was extolled with my tongue.

Without

18. If I regard  
iniquity in my heart,  
the Lord will not  
hear me.

Without breach of modesty SECT. 49.  
allow me to observe, that I <sup>PSALM</sup>  
acted consistently; never after  
an insincere and hypocritical  
manner: neither could I have  
expected my devotion, how-  
ever zealous it was, to be re-  
garded, if in my inward frame  
and temper I approved ini-  
quity or idolatry, evil or mis-  
chief: if I had, or ever shall  
have any thing in view, that  
is the reverse of that solid  
good and happiness which  
attend virtue and true reli-  
gion, it is a certain rule with-  
out exception, the Lord  
rejects my homage; grants  
not my requests, nor do offer-  
ings, prayers or vows in the  
least avail with him.

19. But verily  
God hath heard me:  
he hath attended to  
the voice of my  
prayer.

It may be reckoned then 19  
a divine testimony in my fa-  
vour, and demonstration that  
I am conscious of no latent  
guile; for it is undeniably  
evident, that God hath heard  
and granted my petitions:  
and in being prevailed upon  
by my humble supplicating  
spirit, hath given abundant  
witness to the truth of my  
principles or the sincerity of  
my virtue.

20. Blessed be God,  
which hath not turned  
ed

Am I not manifestly fa- 20  
voured with a divine attesta-  
tion, for with the utmost re-  
verence

**SECT. 49.** verence and to his eternal honour be it spoken, the Almighty hath not rejected what in my own behalf I have humbly arbitrated with him; nor doth it appear from the course of his providence, that I am not the object of his extraordinary regard and beneficence.

**PSALM  
lxvi. 20.**

ed away my prayer;  
nor his mercy from  
me.

## P S A L M LXVII.

*Blessings humbly requested for the Israelitish nation, and in them for all mankind. Thanksgiving a universal obligation, and the groundwork whereon to raise the highest hopes. A psalm or song of praise directed to the master of musick, to be performed on stringed instruments and sung to. An imitation, as is supposed, of the form of blessing used by the priests on solemn occasions. Numb. vi. 23, 24, 25.*

### P S A L M lxvii. 1.

**SECT. 49.**

**PSALM  
lxvii. 1.**

**L**E T us offer up our most humble and ardent addresses to the Creator and LORD of the universe, that he would be pleased to vouchsafe us his regard and protection, with all useful and desirable favours and blessings: that by his gracious presence and the dispositions of his kind providence he would

### P S A L M lxvii. 1.

**G**OD be merciful unto us, and bless us: and cause his face to shine upon us. Selah.

would disperse any gloomy appre-<sup>SECT. 49.</sup>  
hensions we may be under, and in every respect place us in agreeable happy circumstances.

2. That thy way may be known upon earth, thy saving health among all nations.

Grant this, most merciful Father, that by means of our prosperous and flourishing state, who know and worship thee the true God; rational sentiments and a becoming religious homage and obedience may universally prevail: and thy just government, righteous laws, and wonderful works may be acknowledged and admired in this land, and throughout all the kingdoms of the world.

3. Let the people praise thee, O God; let all the people praise thee.

O thou most beneficent God, by conferring upon them the greatest obligations, the true knowledge of thyself, engage the people, with pleasure, from a sense of gratitude, to confess and adore thy power and goodness: and let these professions, together with all instances of regular moral obedience, prevail every where that people are formed into societies, from the sun's rising beams to its setting rays.

4. O let the nations be glad and sing for joy: for thou shalt

let the civil governments and different communities of mankind

**SECT. 49.** mankind rejoice in the knowledge of true religion, as in festival solemnities; and express their sincerest joys in devout songs and in the loudest acclamations: for it is a sentiment full of hope, big with triumph to all righteous men, that conformably to rules of impartial equity thou administrest all affairs; and in due time wilt rectify all seeming inequalities and disorders: with wisdom and moderation regulatest and conductest the greatest diversity of nations, by the salutary laws of virtue to perfection and happiness.

5 Grant, All-knowing and most bountiful God, that with the noblest thanksgivings of grateful hearts and uniformly good lives, the people may confess thy power and providence: throughout thy vast dominions let all people, by having their hearts united in thy faith and fear, celebrate and adore thy unbounded greatness and goodness.

6 All men without exception lie under indispensable obligations to religious gratitude, for the blessings of nature and providence, the descending

shall judge the people righteously, and govern the nations upon earth. Selah.

5. Let the people praise thee, O God; let all the people praise thee.

6. Then shall the earth yield her increase; and God, even our own God shall bless us.

ing rains and fruitful seasons Sect. 49.  
 are all in common: the grate-  
 ful earth returns its annual  
 presents to those that culti-  
 vate it; and in its various  
 constant productions affords  
 abundant sustenance for man  
 and beast: the exhaustless  
 fountain of all mercies, even  
 our eternal God and Father,  
 who hath distinguished us  
 with the noblest privileges, is  
 most conspicuously desirous  
 that we should duly improve  
 them, and in all respects be  
 prosperous and happy.

7. God shall bless  
 us, and all the ends  
 of the earth shall  
 fear him.

May this be the blessed effect of all his kindness, and our nation ever a most flourishing one: that by means of our importance and true excellence, our secular greatness and our shining light of truth and goodness; the remotest quarters may be led to put on a religious character, and practise a regular and uniform virtue and piety.

## PSALM LXVIII. SECT. L.

*God arising to judgment. The wicked destroyed. The righteous triumphant. The injured vindicated. The lowly neglected and oppressed, exalted. The Israelites supported and protected in the wilderness. Their servitude and miseries. Their deliverances. The manner of celebrating and ascribing glory to God for them. A psalm or song of David, directed to the master of musick. The occasion, some suppose, to be bringing up the ark to Jerusalem: others, with a peculiar solemnity carrying it from mount Zion into the camp, to animate the soldiery in an engagement against some formidable enemy.*

## PSALM lxviii. 1.

SECT. 50.

PSALM  
lxviii. 1.

**L**E T the Omnipotent God stand up for us, as our judge, patron and avenger: let heathen idolaters and his inveterate enemies, however resolute and strongly connected, like a potter's vessel that is broken in pieces, be separated and entirely dispersed: let them also who slight his authority and trample upon his laws, flee, as to save their lives from imminent danger, even that of an earth-quake or conflagration, from his angry presence and flaming sword pursuing them.

## PSALM lxviii. 1.

**L**E T God arise, let his enemies be scattered: let them also that hate him flee before him.

As

2. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

As the driest chaff or lightest vapour of smoke is blown away with a hurricane or whirl-wind, so do thou drive and dissipate them: As the consistency and firmness of wax near a glowing fire dissolves, in like manner, at the tremendous appearance of the most high GOD, let them lose all vigour and courage and sink into despondency and destruction.

PSALM  
lxviii. 2.

3. But let the righteous be glad: let them rejoice before God, yea, let them exceedingly rejoice.

On the other hand, let men of integrity and true benevolence be inspired with joy and glory: their exalted merit be crowned with noble opportunities of celebrating the divine perfections, and rejoicing in his presence and in the regard of his providence: yea, let their joys be distinguished for every proper expression of them, and for the highest degrees of transport and exultation.

4. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Like generous advocates of virtue and religion, exalt your voices to the utmost pitch in honour of an everblessed GOD their grand patron: with the most correct and perfect psalmody, celebrate his illustrious exploits and unrivaled Attributes: as a victorious general mounted in his trium-

**Sect. 50.** phant chariot, raise him to  
 the adoring view of all man-  
 kind, for the noblest sublimi-  
 ty and majesty, who presides  
 in the heaven of heavens and  
 is essentially great, superla-  
 tive in every thing, and ab-  
 solutely independent: before  
 the symbols of his presence  
 hail him with the loudest ac-  
 clamations, as immutable and  
 eternal L O R D and maker of  
 the whole creation.

5 Notwithstanding that he  
 is supreme over all, and  
 the highest heavens his glo-  
 rious habitation, yet he is to  
 all purposes a father; and  
 naturally well affected to all  
 his off-spring; particularly to  
 destitute friendless orphans,  
 and exquisitely tender of their  
 welfare and happiness: seated  
 on his eternal throne, he also  
 takes cognizance of their  
 causes and vindicates the  
 rights of injured desolate and  
 distressed widows.

6 In the course of his kind  
 providence, this most affec-  
 tionate parent supplieth those  
 with all domestick con-  
 veniences and blessings,  
 whose wants had separated  
 them from human society,  
 and necessitated to lead a re-  
 cluse

5. A father of the  
 fatherless, and a  
 judge of the widows,  
 is God in his holy  
 habitation.

6. God setteth the  
 solitary in families:  
 he bringeth out those  
 which are bound  
 with chains, but the  
 rebellious dwell in a  
 dry land.

cluse and solitary life: he <sup>SECT. 50.</sup>  
restores captives or vassals,  
subjected to the capricious  
<sup>PSALM</sup> humours of arbitrary and  
merciless tyrants, to the sweets  
of liberty and all the pleasures  
of a most commodious situa-  
tion: but the refractory and  
incorrigible in wickedness,  
as placed on the top of a rock  
where nothing groweth, shall  
always remain in a barren  
land.

7. O God, when  
thou wentest forth  
before thy people;  
when thou didst  
march through the  
wilderness. Selah. -

Blessed G o d ! how me-<sup>7</sup>  
morable and awful the  
scene, when thou conductest  
thy people by a pillar of  
a cloud by day and of fire  
by night! when easily sur-  
mounting all difficulties to  
perform the purposes of thy  
providence, thou regularly  
advancest with the rapid  
course of a victorious ge-  
neral, or the majestick gait  
of a dauntless lion, through  
the trackless wilds of an  
inhospitable desert.

8. The earth shook,  
the heavens also  
dropped at the pre-  
sence of God: even  
Sinai itself was mo-  
ved at the presence  
of God, the God of  
Israel.

As if nature's laws had<sup>8</sup>  
been abrogated, and inani-  
mate beings on a sudden  
endued with the quickest sen-  
sations; at the presence of  
Deity, or from the impres-  
sions of instant Omnipotence,  
the solid earth was thrown  
into

Sect. 50. into the most violent com-  
motion or concussion; the  
PSALM  
lviii. 8. exalted heavens were dissolv-  
ed and fell down in mighty  
single drops: notwithstanding  
*Sinai's* stregh and fixednes,  
it tottered at the tremendous  
aspect of the great sovereign,  
the *LORD God of Israel*.

9 After the heavy calamity  
of a most excessive drought,  
most bountiful *LORD*, out of  
thine everlasting mercy thou  
wast pleased to send plentiful  
showers of refreshing rain:  
whereby the people's minds,  
whom thou hadst chosen for  
thy perpetual possession, were  
set right in regard to thy  
protection of them, when they  
plainly doubted it: and their  
unhappy tempers or the ex-  
tremity of their sufferings,  
seemed to have exhausted  
their patience and staggered  
their religious confidence.

9. Thou, O God,  
didst send a plen-  
tiful rain, whereby  
thou didst confirm  
thine inheritance  
when it was weary.

### The

<sup>1</sup> Some interpret this, God kept constantly *suspended*<sup>1</sup> over his people a shower of blessings, from whence he rained manna and quails upon them. Or as *Gataker* and others, of that shower which dropt from the cloud when it removed over the people's heads from the van to the rear. *Exod. xiv. 19.* whereby St *Paul* observes, they were washed or baptized. *1 Cor. x. 3.* Is not the reference to rain after drought, and most probably in the wilderness to confirm the people's hope and trust in the Almighty, when they murmured and were in danger of despondency.

10. <sup>m</sup> Thy con-gregation hath dwelt therein, thou, O God, hast prepared of thy goodness for the poor.

The whole collective body SECT. 50.  
were fixed in peace and safety, <sup>lxxviii. 10.</sup>  
where they had lately been  
distressed and in the greatest  
danger: out of thine in-expressible goodness, thou  
placedst those in easy and  
comfortable circumstances,  
whose spirits had been greatly  
depressed with a most wretched  
ed servitude.

11. The LORD gave the word, great was the company of those that published it.

The governour and maker <sup>11</sup> of the universe issued out his high command, and instantly multiplied was the number of messengers who were ready to declare and perform it.

12. Kings of armes did flee apace: and she that tarried at home divided the spoil.

Monarchs and leaders of <sup>12</sup> confederate armies formed for action, exerted themselves to the utmost in an expeditious flight or precipitate retreat: and they who were employed in domestick affairs not only had their share in, but the privilege of dividing the whole of the booty.

13. Though ye have lien among the pots, yet shall ye be as the

Though your condition, <sup>13</sup> like that of skullions in a kitchen

<sup>m</sup> Some interpret this, God governed and protected his people by the ministry of angels. Others, that in that desolate place where only wild beasts could live, by showers of manna a multitude of tamer living creatures were sustained, even of men and all their flocks and herds. The next ver. is understood of the female quire who sung the people's victories. Exod. xxv. 20, 21. and by some, of them who spoiled the Egyptians by borrowing their jewels.

**SECT. 50.** kitchen or strolling followers  
 PSALM of a camp, has been to the  
 Lxviii. 13. last degree Fordid and despica-  
 ble; yet shall ye be settled  
 in a most happy and splendid  
 one; resembling for cleanness  
 and beauty the pigeon's silvered  
 plumes, and out-shining  
 those feathers of hers which  
 glitter like the yellowness of  
 gold.

the wings of a dove  
 covered with silver,  
 and her feathers with  
 yellow gold.

**14** When the Almighty fa-  
 voured their arms with such  
 distinguished success; that  
 upon *Salmon* several kings  
 fled before them; the aspect of  
 affairs was truly insignificant  
 and glorious, like the glisten-  
 ing snow on that lofty moun-  
 tain.

**14.** When the  
 Almighty scattered  
 kings in it, it was  
 white as snow in  
 Salmon.

**15** *Bashan*'s eminence might  
 seem recommendatory of it  
 to become the hill of God,  
 and bear the symbols of his  
 presence: *Bashan* certainly  
 raises exceeding high its  
 towering head.

**15.** The hill of  
 God is as the hill of  
 Bashan, an high hill  
 as the hill of Bashan.

**16** Wherefore ye aspiring hills,  
 do ye arrogantly enter the  
 lists on account of your ele-  
 vation? or for the sake of  
 your exalted brows and cloud-  
 topt

**16.** Why " leap  
 ye, ye high hills?  
 this is the hill which  
 God desireth to  
 dwell in, yea, the  
 LORD will dwell in  
 it for ever.

" *Kimchi* approves *R. Hai*'s interpretation from the *Arab.*  
 instead of *leap*, *what look you for*, or *what expect ye*, *ye high*  
*hills*, to be done to you? which does not much alter the  
 sense.

topt summits vainly pretend SECT. 56.  
to the honour? you cannot possibly come in competition  
for a desirable situation with mount *Zion*; the high God himself entertains a peculiar affection to that pleasant place; and hath actually determined it to be the place of his fixed residence throughout all ages and generations.

PSALM  
lxviii. 16.

17. The chariots of God are twenty thousand; even thousands of angels: the *LORD* is among them as in *Sinai*, in the holy place.

It is under his protection 17 whose magnificence is inexpressible and his majesty absolutely supreme: the chariots of the most high God are twenty thousand; even thousands of thousands of angels: as a monarch surrounded by his guards or a general by his army, the *LORD* of the universe is in the midst of them, directing their different provinces in his grand administration, with a vigilant concern for the security of his sacred rest: the same always as he once manifested his glory upon mount *Sinai*, and separated that holy hill by boundaries from all the ground about it, thence with the utmost solemnity to issue forth his laws.

18. Thou hast ascended on high, thou hast led captivity

As a victorious coman- 18  
der returning with all the honours

**SECT. 50.** honours and trophies of war,  
PSALM thou art exalted to an im-  
**lxviii. 18.** mortality of fame: whatever  
 spoil the enemy had taken  
 thou hast fully recovered:  
 there is further gained suf-  
 ficient for presents to be di-  
 vided amongst a multi-  
 tude of sharers: even re-  
 volters who long held it out  
 are totally subdued: that a  
 settled peaceful retreat might  
 at length be secured, for the  
 ever-blessed symbols of the  
 supreme majesty.

**19.** In the highest degree  
 esteemed and adored be the  
 LORD of the whole creation,  
 who as a kind of charge upon  
 himself, hath undertaken our  
 support, and perpetually pro-  
 videth for us the greatest  
 plenty and variety of bles-  
 sings: even the Good and  
 Omnipotent GOD to whom  
 we are under obligations for  
 many signal deliverances, as  
 well as for our ordinary con-  
 stant safety and prosperity.

**20.** It is his royal prerogative,  
 or peculiar property whom  
 we worship, to be a GOD to  
 all the purposes of rescuing  
 from the greatest dangers,  
 and establishing in perfect  
 security and tranquillity: un-  
 der the direction of the same  
 neces-

tivity captive: thou  
 hast received gifts  
 for men; yea, for  
 the rebellious also,  
 that the LORD God  
 might dwell *among*  
*them.*

**19.** Blessed be the  
 LORD, who daily  
 loadeth us with be-  
 nefits, even the God  
 of our salvation. Se-  
 labah.

**20.** He that is our  
 God, is the God of  
 salvation; and unto  
 God the LORD be-  
 long the issues from  
 death.

necessarily existing Being are SECT. 50.  
all the determinations of mor-  
tality, or various multiplied  
passages whereby death issues  
forth and destroys mankind.

PSALM

lxviii. 20.

21. But God shall wound the head of his enemies : *and the hairy scalp of such a one as goeth on still in his trespasses.*

And surely in one or other <sup>21</sup> of them he shall batter the head of his idolatrous enemies, or give them mortal and incurable wounds and bruises : and the shaggy horrid pate of every one, who resolutely persists in an habitual course of self-condemned impiety and the most pernicious immorality.

The divine matchless Omnipotence is the same as when he

◦ *Hairy scalp,* some interpret of the *Arabians* who suffered their hair to grow long on the top of the head ; that by stretching it out and raiting the hair, they might shew their savage temper and disposition.

◦ The Chald. Paraph. understands this of a resurrection, and thus explains — *I will bring again the just that are dead and devoured by wild beasts.* Abarbinel still more refined from between the teeth, meaning of the beasts that hath devoured them. Some other of the Rabbis, approved this sense as appears from the sketch of history Schickard has preserved in his *Jus Regium Heb.* p. 169. A Saracen commander of a fleet from *Corduba* in *Spain* cruizing on the coast of *Palestine*, took a vessel bound for *Sebastie*, with some learned Jews on board : one eminent Rabbin amongst the rest, called *R. Moses*, the father of *R. Enoch*, together with his wife a woman of exquisite beauty ; whom the brute of a captain being about to ravish, she calls to her husband [who was within hearing, but in chains] and asks him in Hebrew whether they who were drowned in the sea should revive at the resurrection of the dead. To whom he replies in the words of this passage. *The Lord said, &c.* upon which she immediately threw herself into the sea and was drowned.

**SECT. 50.** he declared, I will make my  
 people return victorious from  
 an engagement with *Bashan*

**PSALM lxviii. 22.** and its haughty king: I will  
 make them return in triumph  
 from their contest with har-  
 dened *Pharaoh* and his for-  
 midable host, left behind in  
 the bottom of the sea for the  
 waters to overflow them.

will bring *my people*  
 again from the  
 depths of the sea.

**23** That the slaughter may be  
 complete, the carnage dread-  
 ful, and the effusion of the  
 enemy's blood so abundant,  
 that thy foot shall splash in it  
 and the tongue of thy dogs  
 lap the same.

**23.** That thy foot  
 may be dipped in  
 the blood of *thine*  
 enemies, and the  
 tongue of thy dogs in  
 the same.

**24** In the solemnities of re-  
 peated triumphs, O all-power-  
 ful Deity, they have, as it  
 were, been spectators of the  
 wonderful course of thy di-  
 vine procedure; the inimitable  
 procedure of my most Glori-  
 ous God, my eternal Ruler,  
 when graced with conquest  
 they have returned the ark  
 into the holy tabernacle.

**24.** They have  
 seen thy goings, O  
 God, even the goings  
 of my God, my king,  
 in the sanctuary.

**25** The procession was most  
 regular and truly magnifi-  
 cent: vocal musick preceded,  
 instru-

**25.** The singers  
 went before, the  
 players on instru-  
 ments followed after;  
 amongst

drowned. Their strength and solemnity, would incline one  
 to interpret the 20, 21, 22 and 23 ver. of future rewards  
 and punishments. The expressions will bear this interpre-  
 tation; and convey a most striking image: and from speak-  
 ing of what was invisible, ther at the 24 he turns to some  
 faint glimpses thereof, which they had seen in the represen-  
 tations of the sanctuary.

amongst them were  
the damsels playing  
with timbrels.

instrumental followed; and SECT. 50.  
to improve the beauty and <sup>PSALM</sup>  
harmony, timbrels were intermixed and beaten by rural  
blooming nymphs just come  
from under the care of their  
parents.

26. Bless ye God  
in the congrega-  
tions, even the Lord  
from the fountain of  
Israel.

Their united grateful song<sup>26</sup>  
was — render to the Almighty and Eternal Being, all possible thanksgivings and adorations, in the grand assembly of our whole nation now collected: even to the supreme Being, the support and Lord of the universe, all ye descendants, by whatever tribe, from the fountain and common father *Israel*.

27. There is  
little Benjamin with  
their ruler, the prin-  
ces of Judah, and  
their counsel, the  
princes of <sup>a</sup> Zebu-  
lun, and the princes  
of Naphtali.

Here present, there is the<sup>27</sup>  
tribe of *Benjamin*, few indeed  
in number but of consequence  
in giving birth to the first of  
our monarchs: men of authority likewise sprung from *Judah* and able statesmen,  
one of whom now sways the  
sceptre: leading men besides  
belonging to *Zebulun*, and  
principal persons whom  
*Naphtali* has produced.

<sup>a</sup> *Zebulun* and *Naphtali* supposed mentioned because learning and knowledge most flourished in those two tribes. Gen. xlvi. Deut. xxxiii. Judg. v. 14. Isa. ix. 1. But some think, only that all the tribes may appear present.

SECT. 50. To the divine constitution  
of things, his powerful pre-  
 sence and most gracious pro-  
 vidence you are freely to ascribe all your abilities and  
 advantages: Infinite God, be thou pleased in the course of  
 thy dispensations to perfect that glorious scheme thou  
 hast formed in our favour; and carry our national union  
 strength and prosperity to a state of the utmost splendour.

29 From the universal fame of thy most magnificent temple at *Jerusalem*, and the rational worship of the true God, which is duly performed there; let such an influence and respectable importance be derived to our whole community, that foreign princes may be curious to acquaint themselves with our policy; interested to court our alliance; or conscientious to reckon themselves obliged to bring costly offerings, in acknowledgment of the ever-blessed

28. \* Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29. <sup>†</sup> Because of thy temple at Jerusalem, shall kings bring presents unto thee.

\* This passage as well as Gen. i. 3. is said to have struck that master of eloquence the great *Longinus*; as an instance of that natural simplicity which is truly grand and sublime.

<sup>†</sup> Noldius observes the particle *mem*, translated *because* should be rendered *so*, and some think this would make the sense clearer than either the LXX. Vulg. Chald. Paraph. or Arab. version have left it.

blessed Being who hath thus <sup>SECT. 50.</sup>  
eminently distinguished us, <sup>PSALM</sup>  
and with perfect wisdom <sup>Ixviii. 29.</sup>  
made all things.

30. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

In order to this desirable <sup>30</sup> state of things, do thou give a sovereign check to the ravages of war: particularly, suppress the whole military company or foraging troop of archers spear-men or lancers, that they never more disturb our peace: likewise, confederacies of mighty princes with subordinate rulers, like larger and smaller bullocks, aiming at absolute power; subdue them into an universal submission with presented fragments of silver: vanquish and totally disperse those enemies of mankind, whose highest pleasure arises from the horrors and miseries of battles and sieges.

31. Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God.

Under the happy auspices <sup>31</sup> of an established peace, ambassadors of the first rank and

S 2

<sup>1</sup> Mudge renders, rebuke the beasts of the reed, the drove of bulls with the bullocks of the nations, that they may not foul the fine silver streams; By beast or animal of the reed, he understands the crocodile whose puddling in the water he makes represent Pharaoh raising flots and confusions in the world. Some interpret, the greater princes that treat their neighbours as bulls do younger cattle, in order to cover themselves with gold or abound in pieces of silver.

**S E C T . 50.** and character from Egypt  
PSALM the head quarters of idolatry,  
**I x v i i . 31.** shall be dispatched to our court; natives of *Ethiopia* or *Arabia* shall make public acknowledgments to the honour of God in our temple: or learn as we do to pray to him.

**32** O all ye governments and combinations of mankind in this sublunary world, be prevailed upon in sacred songs to commemorate the wonderful works of the great first cause: renouncing your irregular wild strains in praise of idols and vanities, sing correct and rational compositions to his everlasting praise, by whom all things were truly created and consit.

**33** To his greatest glory, who in sovereign majesty as absolute director and controller, rideth in the highest heavens: whatever exists or whenever it began to be, who was eternally antecedent to and the actual author of it: hark! how he publisheth his tremendous excellence in the peals of rending thunder: even that thunder which is a pregnant instance of his unbounded power, and of astonishing efficacy.

**32** Sing unto God, ye kingdoms of the earth: O sing praises unto the LORD. Selah.

**33**. To him that rideth upon the heaven of heavens, which were of old, lo, he doth send out his voice, and that a mighty voice.

Freely

34. Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35. O God, thou art terrible out of thy holy places, the God of Israel is he that giveth strength and power unto his people: blessed be God.

Freely confess that the SECT. 50.  
Almighty Being can with infinite ease do every thing: PSALM Ixviii. 34.  
the *Israelitish* people are peculiarly under his protection; and his Omnipotence and efficiency of providence manifested in their favour with equal lustre, as they are displayed in the spangled sky or glorious heavens.

Immense and Eternal 35 Deity, we are seized with silent awe and the utmost amazement, on account of the miraculous effects proceeding from thy solemn presence within the sanctuary: the perpetual guardian of Jacob's race is truly and emphatically the person, who giveth strength and intrepid firmness to his people; who inspirereth them with invincible resolution, and raiseth them to the utmost splendour and prosperity: let his name be for ever honoured admired and adored.

## PSALM LXIX. SECT. LI.

*Succour implored in extreme distress. The particular circumstances of this distress. The temper, character and behaviour of his enemies contrasted with his own. The utmost ardour of prayer for his safety, and their due punishment; engagements to shew an unfeigned gratitude. Directed to the musick master to be performed on an instrument of six strings, an ode or song of David. Applied as very suitable to the case of the prophet Jeremiah, Chap. xxxii. and to that of the great Saviour.*

## PSALM lxix. 1.

SECT. 51.  
PSALM  
lxix. 1.

**T**HOUGH all human succours fail, it is not difficult to thee, O thou God who canst do every thing, do thou preserve and deliver me; for as if I was drowning in deep waters, I am fallen into such distresses that my life is in the utmost danger.

2. Like one sinking apace toward the bottom of a clay-pit, where without immediate relief it is impossible he should stop or recover himself to any firm footing: or as he who by some accident is drawn into the depths of waters, where the rolling torrents of a sudden and violent inundation

## PSALM lxix. 1.

**S**AVE me, O God, for the waters are come in unto my soul.

2. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

tion overflow him, so am I <sup>SECT. 51.</sup>  
almost overwhelmed with the <sup>PSALM</sup>  
heavy load of affliction and <sup>lxix. 2.</sup>  
adversity.

3. I am weary of my  
crying, my throat is  
dried: mine eyes  
fail, while I wait for  
my God.

As the same miserable man 3  
cries in vain for help till his  
strength is gone, or looks on  
all sides till he can see no  
longer; so have I hitherto  
met with nothing but linger-  
ing delays, fainting spirits, and  
failing eyes, as the effect even  
of my strongest expectations  
from the divine protection.

4. They that hate  
me without a cause,  
are more than the  
hairs of my head:  
they that would <sup>u</sup>de-  
stroy me, *being* mine  
enemies wrongfully,  
are mighty: then I  
restored *that* which  
I took not away.

In a short time mine un- 4  
deserved adversaries are in-  
creased to a number almost  
incredible: my persecutors  
whose avowed aim, being  
open enemies though with-  
out the least provocation, is  
to suppress or extirpate me,  
are greatly superior to me in  
power; and if they prevail, I  
may expect, as is his unhappy  
case, who, though unjustly,  
loses his cause in a court of  
judicature, to pay all damages;  
or sustain the weight of all  
evils they can inflict upon  
me, without pretending to  
have the least right either to  
justice or mercy.

S 4

O Omni-

<sup>u</sup> *Destroy*, literally *cut ~~the~~ short*, i. e. oppress or persecute  
~~the~~

SECT. 61.  
PSALM  
lxix. 5.

O Omnipotent Being, thou art perfectly acquainted with my conduct if it have been under the influence of an un-advised temper or corrupt judgment: neither can my trespasses or unlawful captures, if any such there are possibly be so far removed or so utterly demolished, that thou canst not discover and produce them.

6 O thou absolute and universal director of events and affairs! disappoint not their hopes who fully depend upon thy justice for my vindication: suffer them not who solicit, and by all means that thy providence directs to, endeavour to procure it, O *Israel's God* and constant Guardian, like so many pests of society, to be loaded with reproach and infamy because it is not obtained.

7 Especially, as I have already submitted to many neglects and indignities, purely on account of my reliance on thy promises, and stedfastness to my duty: to that degree that wherever I appear it is in circumstances of the lowest disgrace and confusion.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that wait on thee, O *LORD God of hosts*, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O *God of Israel*.

7 Because for thy sake I have born reproach: shame hath covered my face.

Like

8. I am become  
a stranger unto my  
brethren, and an  
alien unto my mo-  
ther's children.

9. For the zeal of  
thine house hath  
eaten me up; and  
the reproaches of  
them that reproach-  
ed thee, are fallen  
upon me.

10. When I wept,  
*and chastened* my soul  
with fasting, that  
was to my reproach.

Like one banished his own <sup>SECT. 61.</sup>  
country, I am secluded all the <sup>PSALM</sup>  
privileges of my nativity; <sup>lxix. 8,</sup>  
all friendship and intercourse  
with my neighbours: and my  
kindred treat me no other  
than if I wore an outlandish  
habit or could not speak my  
mother tongue.

For this certain reason, be- <sup>9</sup>  
cause my real concern and  
most ardent affection for the  
credit of true religion, and  
the honour of thine house,  
like a devouring fire, have  
consumed me: and truly  
all the invidious reflections  
thrown upon the truth of  
piety, and horrid blasphemies  
on thy holy and ever-blessed  
name, are understood, de-  
signed, and sensibly felt by  
myself, to vilify, as if they were  
directly levelled at me: their  
certain meaning is to bring  
me into contempt and de-  
testation.

When I have observed <sup>10</sup>  
seasons of humiliation most  
seriously to lament the sins  
and follies of this present life,  
and improve my patience to  
endure its hardships and af-  
flictions; with no views of  
superstition or ostentation;  
but only by some greater  
austerities

**SECT. 51.** *austerities to improve my*  
*PSALM*  
*Lxxix. 40.* *morals: that was interpreted*  
*into an occasion of reviling*  
*me: my sincerity was reckoned*  
*at least questionable, if not*  
*my hypocrisy plainly proved,*  
*by appearing to be more*  
*righteous than my neighbours.*

**11.** *My mean and sordid gar-*  
*ments with my mournful sad*  
*looks manifested, that on*  
*some solemn account I was*  
*keeping a fast in its utmost*  
*strictness and severity; indeed*  
*I truly fasted to God, not to*  
*be seen of men: but this*  
*gave only a further oppor-*  
*tunity for derision and the*  
*lowest ribaldry.*

**12.** *The judges and magi-*  
*strates assembled for exe-*  
*cuting justice, in open court*  
*produce and freely enlarge*  
*upon the heaviest charges*  
*against me: and as to the*  
*multitude or populace, they*  
*make me the ridiculous sub-*  
*ject of their vulgar mirth and*  
*drunken song.*

**13.** *The only part I acted un-*  
*der this usage, ever-blessed*  
*GOD, was that of an arbit-*  
*tator or advocate with thee,*  
*to solicit thy favourable re-*  
*gard to myself and others:*  
*embracing all opportunities*  
*when*

**11.** *I made sack-*  
*cloth also my gar-*  
*ment: and I became*  
*a proverb to them.*

**12.** *They that sit*  
*in the gate, speak*  
*against me; and I*  
*was the song of the*  
*drunkards.*

**13.** *But as for*  
*me, my prayer is*  
*unto thee, O LORD,*  
*in an acceptable*  
*time: O God, in the*  
*multitude of thy*  
*mercy hear me; in*  
*the truth of thy sal-*  
*vation.*

when I was best disposed for ~~Sect. 5.~~  
 the service, and might hope ~~for~~  
 for the kindest acceptance: <sup>PSALM</sup>  
 lxix. 13.  
 most beneficent God, from  
 the exhaustless stores of thy  
 never failing mercy, answer  
 suitably to my humble re-  
 quests and peculiar exigen-  
 cies; conformably to the cer-  
 tainty of thy truth, and the  
 established rules of thy sup-  
 porting and delivering thy  
 servants.

14. Deliver me  
 out of the mire, and  
 let me not sink: let  
 me be delivered  
 from them that hate  
 me, and out of the  
 deep waters.

As out of the miry clay <sup>14</sup>  
 or softest mud in which I was  
 sinking, seasonably extricate  
 me from instant danger: as  
 from the depth of waters, res-  
 cue me from the distresses my  
 enemies have reduced me to.

15. Let not the  
 water-flood over-  
 flow me, neither let  
 the deep swallow me  
 up, and let not the  
 pit shut her mouth  
 upon me.

Let not affliction and ad- <sup>15</sup>  
 versity, like a deluge's tor-  
 rents absolutely overwhelm  
 me: let not the depths cover  
 me out of sight that there is  
 no hope, the pit shut its  
 mouth to preclude all power  
 of relief, nor irretrievable ca-  
 lamities and unavoidable de-  
 struction be my direful fate.

16. Hear me, O  
 Lord, for thy lov-  
 ing kindness is good:  
 turn unto me accord-  
 ing to the multitude  
 of thy tender mer-  
 cies.

O Almighty maker and <sup>16</sup>  
 sovereign, I humbly beseech  
 thee answer my most fervent  
 prayer, in as much as the  
 displays of thy extraordinary  
 liberality and boundless mer-  
 cy

**Sect. 51.** *cy,* have something in them  
~~PSALM~~ peculiarly worthy and inex-  
 pressibly beautiful: alter the  
 course of thy dispensations,  
 and give a more favourable  
 aspect to my circumstances,  
 correspondent to thy darling  
 attributes and most tender  
 compassionate affections.

17. Do not, as hiding thy face  
 refuse thy kind regard to him,  
 who is constant and most  
 scrupulous in performing  
 whatever thou commandest;  
 for it is impossible for me to  
 extricate myself from the dif-  
 ficulties and calamities in  
 which I am involved: do not  
 thou delay to accommodate  
 the ways of thy providence  
 to my case and send me in-  
 stant succour.

18. Draw near to me as a  
 friend and helper, an avenger  
 or nearest relative to rescue  
 my life from danger and vio-  
 lence: as by a price laid down,  
 or a superior power exerted  
 vouchsafe a deliverance that  
 is answerable to the designs,  
 or that perfectly supersedes  
 all the proceedings of mine  
 enemies to destroy me.

19. Thou art not unacquainted  
 with the reality and all the  
 aggravations of my attacked  
 honour,

17. And hide not  
 thy face from thy  
 servant, for I am in  
 trouble: hear me  
 speedily.

18. Draw nigh  
 unto my soul *and*  
 redeem it: deliver  
 me, because of mine  
 enemies.

19. Thou hast  
 known my reproach,  
 and my shame, and  
 my dishonour: mine  
 adver-

adversaries are all  
before thee.

honour, disappointed hopes, SECT. 51.  
and lowest disgrace: the ma-  
lice cruelty and fury of mine  
adversaries, as in a raised  
situation directly before one,  
are in the clear and open view  
of thine unerring Omnis-  
cience.

PSALM  
lxix. 19.

20 Reproach hath  
broken my heart,  
and I am full of  
heaviness: and I  
looked for some to  
take pity, but *there  
was none*; and for  
comforters, but I  
found none.

Like violent waves dashing <sup>20</sup>  
against a ship, so hath strip-  
ping me of my character and  
loading me with continual  
invectives and flanders, dis-  
couraged quite dispirited me:  
I am in the greatest distress  
and my condition seems de-  
sperate: I directed my eager  
longing eyes and mind to my  
fellow creatures, for the small  
consolation of some bemoan-  
ing language, but not the  
least appeared: to one or  
other that I hoped would  
respect my sorrow, or abate  
my grief, but I was not so  
happy to find one of this dis-  
position.

21. They gave  
me also gall for my  
meat, and in my  
thirst they gave me  
vineger to drink.

The direct contrary was <sup>21</sup>  
my hard fate, and as if they  
had prepared my meals meat  
of the most poisonous hem-  
lock, or under violent thirst  
made me drink vinegar: they  
studied to embitter my suffer-  
ings, to add the greatest  
weight to my misery.

The

**SECT. 51.** The time surely shall come  
PSALM that such horrid inhumanity  
**lxix. 22.** shall be punished; let it come,  
and their calamities spring  
out of, or be of a piece with  
their crimes: let their tables  
be like deep pits digged on  
purpose to surprize some one:  
and their table compliments  
and wishes of health and pro-  
sperity, be as so many snares  
set in pits to secure those who  
fall into them: what seems  
meant for their welfare and  
pleasure let it issue in their  
ruin and destruction.

**23** As the dim-sighted cannot  
direct themselves, let their con-  
dition be so perplexed and em-  
barrassed that they know not  
which way to go, nor whither  
they are going: and as a man  
wabbles through weakness, or  
drags along his limbs through  
strains of the loins, disable  
them from walking or acting  
in any affair with ease, strength  
and steadiness.

**24** As real objects of thy ter-  
rible resentment inflict upon  
them plenty of the heaviest  
judg-

22. Let their table  
become a snare be-  
fore them: and that  
which should have  
been for their <sup>w</sup> wel-  
fare, let it become a  
trap.

23. Let their eyes  
be darkened that  
they see not; and  
make their loyns  
continually to shake.

24. Pour out thine  
indignation upon  
them, and let thy  
wrathful anger take  
hold of them.

<sup>w</sup> Welfare, some render peace-offerings, others seem in-  
clined to interpret the passage of what they said of David,  
at their tables, and that the express words follow: then if  
this construction could be supported, the imprecation would  
not be his but that of his enemies.

judgments; and let the most violent heat of thy fierce anger reach so as to seize them with such calamities and plagues as shall utterly destroy them.

25. Let their habitation be desolate, and let none dwell in their tents.

Notwithstanding the strength, beauty and magnificence of their castles or palaces let them be reduced to a heap of ruins; and let none settle or tarry in their pavilions or moveable habitations.

26. For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.

For it does not seem enough to them that thou hast smitten a man, or that he is otherwise greatly afflicted and under an extreme dejection; but they infest and persecute him with their further inhumanity and malignity; they draw up bills of indictment to add to and exaggerate his infirmity, whose heart thou hast shattered; and wound the spirit which thou hast penetrated with sorrow.

27. \* Add iniquity to their iniquity: and let them not come into thy righteousness.

Mete to them exactly according to their own measures; be continually increasing their mischief and punishment, so that they shall never stand

\* Some render, permit, do not hinder, that one sin follow another so that they never enter into the way of obedience. As God tempteth no man, we may suppose *mischief* and *punishment* of sin not able of it to be meant by iniquity.

Sect. 54.  
PSALM  
lxix. 24.

**SECT. 51.** stand acquitted: let them  
meet with no treatment from  
**PSALM** thee that is favourable kind  
**lxix. 27.** or merciful.

**28** Let them perish and their names be erased out of the common register of those who continue to inherit the land; let them not be enrolled as appointed to life along with the righteous, but be written in the dust of the earth as destined to destruction.

**29** The present situation of affairs is much otherwise, they live in mirth and splendour while I am mortified with pressing necessities, and dejected with inconsolable sorrows: let thy favourable regard appearing in a signal deliverance, exalt me above the reach of danger to a place of perfect safety.

**30** I will extol the illustrious deed, and the glorious perfections of Almighty God for doing it with a sacred song; I will set forth his honour and supreme excellency, by the most thankful and publick acknowledgments of his power and goodness.

This

**28.** Let them be blotted out of the book of the living, and not be written with the righteous.

**29.** But I am poor and sorrowful: let thy salvation, O God, set me upon high.

**30.** I will praise the name of God with a song, and will magnifie him with thanksgiving.

<sup>y</sup> An allusion to the register-book, where according to the custom of those times the names of the living were kept, and when they died blotted out — an usual periphrasis for dying.

51. This also shall please the LORD better then an ox or bullock that hath hoves and hoofs.

This display of grati-<sup>SECT. 51.</sup>  
tude is more valuable in  
itself, and shall be inex-<sup>PSALM</sup>  
pressibly more acceptable  
to the most high God; than  
the sacrifices of bulls or cows  
of any age; than even that  
of young ones at their full  
growth, that have branching  
horns and parted hoofs.  
<sup>lxix. 31.</sup>

32. The humble  
shall see this, and be  
glad: and your heart  
shall live that seek  
God:

The meek and humble <sup>32</sup>  
who are frequently afflicted  
and oppressed, shall be ac-  
quainted with the occasion of  
my thanksgivings and the  
removal of my calamities, as  
an event which they have  
long desired, and do most  
sincerely rejoice in: and my  
worthy friends, your hearts  
and spirits shall recover them-  
selves; be assured you shall  
be compleatly happy, you  
whose religious homage and  
regular uniform obedience,  
recommend you to the divine  
favour and blessing.

33. For the LORD  
heareth the poor,  
and despiseth not his  
prisoners.

For the everlasting God is 33  
always ready to attend to the  
prayer of the indigent and  
distressed, who are properly  
affected with their unhappy  
circumstances, and earnestly  
address him for supplies:  
and treateth not with neglect  
and contempt those whom he

T hath

**SECT. 49.** hath confined; or who for  
the sake of his truth are hol-  
**PSALM** den in cords of affliction.  
**Ixix. 33.**

**34** On the glorious occasion  
 of their full discharge and  
 perfect liberty, in their dif-  
 ferent sphinges, let the grand  
 community of the whole crea-  
 tion join them to celebrate his  
 praises: the great lights of  
 heaven burn brighter; the  
 earth be arrayed in its gayest  
 livery; and the seas with the  
 reptiles, scaly inhabitants and  
 monsters they contain, con-  
 tribute their due propor-  
 tion.

**35** For the Almighty and most  
 merciful God will restore  
 unto *Sion* peace, safety, and  
 prosperity; and will repair  
 and enlarge the late ruinous  
 cities of *Judah*: that his peo-  
 ple *Israel* may be quietly  
 settled in, and as their own  
 inalienable inheritance per-  
 petually enjoy them.

**36** They shall moreover in a  
 regular and constant succe-  
 sion descend to the latest po-  
 sterity, of those who are scrup-  
 ulous in his worship and  
 stedfast in keeping all his  
 commandments: and of every  
 nation they who fear God and  
 work righteousness, shall in  
 this

**34.** Let the heaven  
 and earth praise him,  
 the seas, and every  
 thing that moveth  
 therein.

**35.** For God will  
 save *Sion*, and will  
 build the cities of  
*Judah*: that they  
 may dwell there,  
 and have it in pos-  
 session.

**36.** The seed also  
 of his servants shall  
 inherit it: and they  
 that love his name  
 shall dwell therein.

this country be sure to meet <sup>SECT. 51.</sup>  
with a fixed settlement and  
most happy situation.

<sup>PSALM</sup>  
Ixix. 36.

## PSALM LXX. SECT. LII.

*Speedy succour implored: and the confusion of ad-  
versaries. Prosperity and happiness wished to  
all the advocates of virtue and piety. Directed  
to the master of musick. A psalm of David to  
excite the divine remembrance of or compassion to  
his extreme misery. Not improbably composed  
in the time of Absalom's rebellion: and very  
little varied from Psalm xl. 13, 14, 15, 16, 17.*

## PSALM Ixx. 1.

**M**AKE haste, O God, to deliver me; make haste to help me, O LORD.

2. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

## PSALM Ixx. 1.

**T**HE greatest distresses <sup>SECT. 51.</sup>  
and calamities press hard upon me, O Almighty <sup>PSALM</sup>  
and most merciful GOD, do thou interpose to rescue me: O eternal Governour and most gracious Father, be thou zealous and expeditious in dispatching succours.

Let them arrive enough <sup>2</sup>  
timely to defeat their schemes,  
and throw them into the greatest disorder and confusion,  
who at present are in pursuit of me: let them return from whence they came, and be loaded with the weight of publick disgrace, who are intent and would be delight-

T 2 ed,

Sect. 52. ed, as cattle eat up grass, to  
devour me.

**PSALM**  
**Ixx. 2, 3.** Let it be their only recompence, to find a reverse put upon their proceedings, who think themselves secure of me, and already begin to triumph; saying — it has succeeded in every particular to our heart's desire.

3. Let them be turned back for a reward of their shame, that say, Aha, aha.

4. Let all affairs and events happen to the wishes, even to the entire satisfaction of them who by exemplary virtuous lives seek for thy favour and blessing : and let such as are truly desirous of and always best pleased with peace and safety, or success and deliverance in the regular ways of providence and obedience; be favoured with perpetual instances to celebrate, of God's amazing greatness, and unbounded goodness to them.

4. Let all those that seek thee, rejoice and be glad in thee: and let such as love thy salvation say continually, let God be magnified.

5. As to my own present circumstances, surely they render me an object, O God, of thy most active mercy, for they are to the last degree perplexed and distressed ; do thou be speedy in relieving me: the only succour I can ever expect, depends on thy immediate interposition; good

5. But I am poor and needy, make haste unto me, O God: thou art my help and my deliverer, O Lord, make no tarrying.

good God, delay not a mo- SECT. 54.  
ment to vouchsafe it.

PSALM  
lxx. 5.

## P S A L M LXXI.

*Address to the Almighty intermixed with expressions of an unshaken confidence in him: encouragement taken from former mercies, in the days of his youth, to hope and pray that his declining years might be favoured with the divine protection. The declarations of his enemies that he was destitute in this respect, and actually abandoned of God. He promises himself success against them; and a fresh opportunity of religious publick thanksgiving. Supposed written upon the same occasion, and to be a continuation of the former.*

PSALM lxxi. 1.

**I**N thee, O LORD,  
do I put my trust,  
let me never be put  
to confusion.

2. Deliver me in  
thy righteousness,  
and cause me to  
escape: incline thine  
ear unto me, and  
save me.

P S A L M lxxi. 1.

**I**Hope and trust in thee, SECT. 52,  
most high God, for safety PSALM  
and protection; let me on no <sub>lxxi. 1.</sub>  
account, in no conceivable  
circumstances, ever be de-  
layed or disappointed in my  
dependance, so as to be  
ashamed and confounded.

In thy goodness and faith- 2  
fulness preserve me, and pro-  
vide a way for my escape  
from these extreme hazards  
and calamities: grant my  
supplication and by the dis-  
plays of thy power work out  
my salvation.

T 3

Be

SECT. 52.  
PSALM  
Ixxi. 3.

Be thou by the protection  
of thy providence, like the  
strongest fortification, a re-  
source or retreat to which in  
all times of affliction and ad-  
versity I may have easy access  
and find a certain refuge: thou  
hast doubtless given ex-  
press orders as thy peculiar  
charge concerning my safety; for  
as on an immovable rock  
or impregnable bulwark, I  
am instructed wholly to rely  
upon thee.

4 O my God and only sup-  
porter, I now fly to thee to  
defend me from the violent  
attacks of lawless power: to  
rescue me, as it were, out of  
the hands and savage gripe  
of enemies to the world thro'  
their own unsubdued pas-  
sions; of the corrupt and  
treacherous; the inhuman re-  
vengeful and cruel.

5 As lines centering in one  
common point, all my ex-  
pectations are directed and  
terminated in thee, All-per-  
fect Being, as their main ob-  
ject; thou art my chief de-  
pendance, through all the  
scenes

3. Be thou my  
strong habitation,  
whereunto I may  
continually resort;  
thou hast given com-  
mandment to save  
me, for thou art my  
rock and my fort-  
ress.

4. Deliver me, O  
my God, out of the  
hand of the <sup>1</sup> wicked,  
out of the hand  
of the unrighteous  
and cruel man.

5. For thou art  
my hope, O Lord  
God; thou art my  
trust from my youth.

<sup>1</sup> Some think David very particular here in distinguishing the different kinds of wicked men, or degrees of iniquity.

scenes and stages tossing and <sup>SECT. 52.</sup>  
hurries of my strangely va-  
riegated life, from its youth  
upwards to the present period.

PSALM  
lxxi. 5.

6. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels, my praise shall be continually of thee.

As on a firm support I 6  
rested upon thee to uphold  
and sustain me from my ear-  
liest state of helpless infancy :  
my extraction and first pain-  
ful entrance on this mortal  
being owed its safety to thy  
paternal care: thine ever-  
blessed attributes and the fa-  
vours thou hast conferred  
upon me, are inexhausted  
sources of perpetual thank-  
giving and adoration.

7. I am as a wonder unto many; but thou art my strong refuge.

My living thus long, con- 7  
sidering what dangers have  
often surrounded me, appears  
to many something out of  
the ordinary course of nature,  
indeed, a miracle or prodigy;  
but I can easily account for  
it,—for thou art my so-  
vereign refuge and inviolable  
security; in opposition to  
whose Omnipotence, no power  
of mortals ever has done or  
shall prevail.

8. Let my mouth be filled with thy praise, and with thy honour all the day.

With the loudest voice 8  
that I can raise, let me have  
opportunity constantly to pro-  
claim thy supreme merit and  
eternal excellence, thy match-  
less beauty and most resplendent  
glory.

**Sect. 52.** Through all the slippery paths and unnumbered hazards of a precipitate youth thy providence has kindly led; and in the further advances, busy cares and frequent visible imminent dangers of maturer life; remarkably preserved me: in old age do not discard and expose me as an abject to an abandoned condition; nor when my natural vigour is thus exhausted with labour, sorrow and infirmity, utterly desert me, in that case most forlorn and destitute.

**10.** For at this feeble and declining time of life those that hate have openly declared against me: and they who should be my supports and defenders are most curious to observe every opportunity to destroy me: they assemble councils to deliberate how to effect it.

**11.** And as a most probable expedient they give it out, that I am now wholly destitute of that divine protection, to which I have owed my successes: in so many words declaring, the Almighty who formerly supported hath dismissed all care about him: vigo-

9. Cast me not off in the time of old age, forsake me not when my strength faileth.

10. For mine enemies speak against me: and they that lay wait for my soul, take counsel together.

11 Saving, God hath forsaken him; persecute and take him, for there is none to deliver him.

vigorously pursue and infallibly apprehend him, for it is impossible he should find a place of refuge, or person who can and will defend him.

12. O God, be not far from me: O my God, make haste for my help.

Most faithful and merciful <sup>12</sup> God, do thou disprove this vile suggestion, and make it appear that thou art not disaffected to him whom thou hast anointed; nor unconcerned about affording me succour: O my Eternal God and sole guardian, be thou quite ready and most zealously active, to favour me with effectual assistance.

13. Let them be confounded and consumed, that are adversaries to my soul: let them be covered with reproach and dishonour that seek my hurt.

Throw entire confusion on <sup>13</sup> their schemes, let them fall in the attempt to execute them; and be rendered for ever incapable of acting any thing against me, that now with implacable professed enmity threaten my life: like a person veiled, for disconsolate widowed mourning, or on account of some publick disgrace, let them be reduced to and fixed in the lowest state of contempt and lasting infamy; who would divest me of all power and property, and are most industrious to

SECT. 52.  
PSALM  
lvxi. 11.

SECT. 52. to procure me anxiety and vexation.

PSALM  
lxxi. 13,  
14.

Neither will I despair but this shall be the issue, notwithstanding the seeming delays of succour: I will not at all remit of my patient desire and earnest expectation; and do fully assure myself that to all thy other favours and mercies, I shall celebrate thy praises for a superadded recent deliverance.

15 From evening to morning of every day, will I be particularly enumerating and most thankfully acknowledging, the multiplied instances of thy extraordinary benignity, and interpositions of thy providence to save me: for it is scarce possible in the employ of all my time this way, to know their numbers, range them in due order, or rate them proportionably to their worth and moment.

16 Whether I lead on my forces to engage the enemy, or return in triumph to give thanks in the sanctuary, whatever I undertake; it shall be with the strongest professions and under the deepest sense of my entire reliance upon the

14. But I will hope continually, and will yet praise thee more and more.

15. My mouth shall shew forth thy righteousness, *and* thy salvation all the day: for I know not the numbers thereof.

16. I will go in the strength of the LORD God: I will make mention of thy righteousness, *even* of thine only.

the prevailing power of All-mighty God : it shall be my concern, exclusive of all other succours and dependencies, to preserve the memory of thy bounty and goodness.

<sup>17</sup> O God, thou hast taught me from my youth : and hitherto have I declared thy wondrous works.

O Eternal and All-ruling Deity, thou hast various ways instructed and habituated my mind to judge and act after this manner, from the briskest, fallies and earliest exploits of my enterprizing youth : and through all succeeding scenes and periods, to the present crisis, I have had occasion openly to acknowledge thine inestimable <sup>a</sup> and astonishing dispensations in my favour.

<sup>18</sup> Now also when I am old and gray-headed, O God, forsake me not : until I have shewed thy strength unto this generation, and thy power to every one <sup>that</sup> is to come.

Now therefore especially, <sup>18</sup> when I am far gone in life, and gray-headed by reason of age, most merciful God, leave me not deserted and thy work unfinished ; till this last point be fairly gained and settled, that I have demonstrated by facts thy power and operation to the rising generation ; thy prevailing mighty power to all

<sup>a</sup> Peters observes, *hitherto*, &c. that the verb. *aggit* though future must have a retrospect and be understood as a præterit; which can be owing to nothing but the force of the *vau* preceding it, though at a distance. *Crit. Diff.* p. 203.

Sect. 52. all following ages and generations.

PSALM  
Lxxi. 19.

For truly thy goodness and gracious deliverances, blessed God, richly merit to be raised to the utmost height of dignity; who hast to thine eternal honour accomplished matters of the greatest excellence and importance: O thou only true and supreme God, where is there a providence like thine, or a God that can be compared with thee for all perfection?

20 My own experience in a multiplicity of the most dreadful calamities proves, both how able and willing thou art to deliver; and what I have known encourages me to hope that as from the depths of the sea, the bowels of the earth, or even the huddled chaos, thy Omnipotence will raise me out of, and make me triumph over the most deplorable condition or heaviest affliction.

21 By means of these tribulations thou wilt moreover confirm me in my government, and the good affections of my subjects: actually enlarge mine authority: and my griefs totally ceasing, my consolation happy-

19. Thy righteousness also. O God, is very high, who hast done great things: O God, who is like unto thee.

20. Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21. Thou shalt increase my greatness, and comfort me on every side.

happiness and satisfaction shall <sup>Sect. 52.</sup>  
return, and be most compleat  
without the least alloy or <sup>PSALM</sup>  
<sup>lxxi. 21.</sup> mixture of sorrow.

22. I will also praise thee with the psaltery, *even thy truth,* O my God: unto thee will I sing with the harp, O thou holy one of Israel.

Wherefore, Infinite God,<sup>22</sup>  
I will celebrate with the psaltery thy power, goodness and faithfulness, which confer on me these extreme obligations: I will sing psalms and praises with the harp to thine honour, O thou who art truly worthy in the highest degree to be regarded and adored by all mankind; particularly by the children of *Israel* whom thou hast distinguished with extraordinary privileges, and peculiarly appropriated to thy service.

23. My lips shall greatly rejoice when I sing unto thee: and my soul which thou hast redeemed.

My voice shall be to the <sup>23</sup> utmost exerted, to proclaim the most sensible exquisite pleasure I shall feel, in my endeavours by the devoutest songs to express unto thee my grateful acknowledgments: that life which thou hast so wonderfully preserved, shall appear most perfect and vigorous in me, when I am paying my tribute of thanksgiving.

24. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they

I will moreover with a <sup>24</sup> lively constant sense of thy goodness and mercy, in a lower and more imperfect tone,

**SECT. 52.** tone, be all the day long  
PSALM musing and pondering on  
**Lxxi. 24.** them: I have indeed the  
 highest reason to be per-  
 petually full of gratitude; for  
 they are most shamefully de-  
 feated and for ever disabled  
 from attempting any thing  
 against me, whose great aim  
 was my downfall and utter  
 destruction.

they are brought  
 unto shame, that  
 seek my hurt.

## PSALM LXXII. SECT. LIII.

*Distinguished abilities and an inviolable integrity proper royal qualities. The peculiar happiness of subjects when the reigning prince possesses them. A psalm supposed, penned by David upon Solomon's being anointed and proclaimed king.*

### PSALM lxxii. 1.

**SECT. 53.** PSALM **Lxxii. 1.** **O** Everlasting Potentate,  
 grant that he whom  
 thou appointest to govern  
 men, may perfectly comprehend  
 the principles of proper  
 action, impartial equity and  
 true religion: and that the  
 successor to a throne may  
 protect them in the enjoyment  
 of their liberties and  
 privileges; shewing, a strict  
 regard to justice, and all becoming  
 clemency moderation  
 and mercy.

### PSALM lxxii.

**G**IVE the king  
 thy judgments,  
 O God, and thy  
 righteousness unto  
 the king's son.

2. He shall judge thy people with righteousness, and thy poor with judgment.

3. <sup>b</sup> The mountains shall bring peace to the people, and the little hills by righteousness.

4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

Particularly observing that SECT. 53. in his courts of judicature the laws have their due course, as is equal and just to defend or chastise respecting the whole community: and that all favourable allowances be made for those who are in narrow distressed circumstances.

By means of his mild and equal administration the state shall be free from disturbance and violence; and as if the mountains and hills produced them, shall the liberal arts flourish, agriculture be encouraged, and tranquillity plenty and all desirable blessings abound.

He will assert for the injured poor their just rights: the most necessitous and distressed who solicit, shall always find him ready and zealous to supply their wants, and rescue them from outrage and wrong: and as a potter's vessel is broken, he shall prevent, humble and divest of all power, the tyrannical and oppressive.

If

<sup>b</sup> *Mudge* interprets, "Let the justice and equity of his administration give such encouragement to tillage, that the mountains and hills may bring forth corn in abundance." Others understand greater and lesser magistrates.

**SECT. 52.** If you uniformly sway the scepter according to these unvaried rules, your authority will be sacred; your person revered, and your memory transmitted with peculiar marks of honour to the latest posterity.

**PSALM  
Ixxii. 5.** They shall fear thee as long as the sun and moon endure, throughout all generations.

6 As the descending rain to the mowed grass, or the multitude of trickling drops to the parched ground, so refreshing shall his condescensions be, and remarkably salutary his management of all publick affairs.

7 Like opening flowers or thriving plants, shall men of regular morals and true merit improve, and be promoted under his auspicious reign: and through the unspeakable blessing of a long and uninterrupted peace, their enjoyments shall both greatly multiply and be firmly secured to them even until time shall be no more.

8 His dominions shall moreover be extensive, stretching out from the west of the *Mediterranean* to the east of the *Red-sea*; and from the great river *Euphrates* to the land's end.

6. He shall come down like rain upon the mown grass: as showers that water the earth.

7. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth.

8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9. They that dwell in the wilderness shall bow before him: and his enemies shall lick the dust.

Inhabitants of dry and desert countries, such as *Aethiopia* and *Arabia* shall pay him homage as a wise and mighty potentate: and those who wage war against him shall either be slain in the rash enterprize; or obliged with the lowest prostrations to submit themselves to his clemency, and implore his mercy.

SECT. 53.

PSALM  
Ixxii. 9.

10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Princes over the distant regions of *Tarshish* and of separate islands, shall approach his throne with rich embassies, to obtain his alliance and friendship: monarchs from *Arabia* and *Sabaea*, shall address him with splendid presents, in acknowledgment of favours or in order to procure them.

*e* *Wilderness* often denotes a *dry* or *desert* country such as *Aethiopia*, which the LXX understand by the word: as by *Sheba* and *Seba*, *Arabia Felix* extending to the south, and belonging to the *Aethiopick sea*, and torrid zone, whence came the queen who visited *Solomon*, and is stiled *Queen of the south from the ends of the earth*. But some explain this of the *Icthyophagi*, or fish-eaters, a people living near the Red-Sea, concerning whom *Diodorus Siculus* observes, that they have a tradition, that at a certain great ebb or recess of the sea, every place of that sinus was dried up, the sea departing to the other opposite parts, and then again flowing back with an uncommon force, it was restored to its former course. *Lib. IV.* which is supposed to refer to the *Israelite's* passage. *Psal. Ixxiv. 13, 14.*

**SECT. 53.**  
**PSALM**  
**Ixxii. 11.**

Yea, all the most illustrious  
 sovereigns of this capacious  
 globe, shall shew the utmost  
 esteem and veneration for his  
 exalted virtue and wisdom :  
 and people of all kingdoms  
 and nations being acquainted  
 with the excellence of his  
 government shall wish to  
 serve such a master : be wil-  
 ling to become his subjects ;  
 or to abide by his determi-  
 nations.

**12** For out of a supreme re-  
 gard to humanity and justice,  
 he shall readily provide relief  
 for the necessitous and dis-  
 tressed suppliant : the tyran-  
 nically used and grievously  
 oppressed, who are quite  
 sunk with severities and have  
 no other friend or helper, in  
 him shall find a most faithful  
 and zealous one.

**13** He shall express a peculiar  
 tenderness for those who are  
 reduced and their substance  
 exhausted, through lingring  
 illnesses, unforeseen accidents  
 or the persecutions of adverse  
 fortune : he will free the lives  
 of the straitened and anxious  
 from difficulties and perplexi-  
 ties, by placing them in com-  
 fortable and prosperous cir-  
 cumstances.

**11.** Yea, all kings  
 shall fall down be-  
 fore him : all nations  
 shall serve him.

**12.** For he shall  
 deliver the needy  
 when he crieth : the  
 poor also, and *him*  
 that hath no helper.

**13.** He shall spare  
 the poor and needy,  
 and shall save the  
 souls of the needy.

14. He shall redeem their soul from deceit and violence: and precious shall their <sup>a</sup> blood be in his sight.

As if he reckoned them SECT. 53.  
an estate that the right of <sup>PSALM</sup>  
redemption devolved upon <sup>lxvii. 14.</sup>  
him; or their injuries what  
it was his peculiar province  
to avenge; he will set him-  
self resolutely to defend them  
from all treacherous arts and  
violent measures: they are  
too important in his estimate  
for him lightly to suffer them  
to fall a sacrifice to the un-  
godly great: or their death  
to happen by their means,  
without requiring it at their  
hands.

15. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised.

He who is so tenderly con- 15  
cerned for the lives and well-  
being of all others, shall him-  
self truly live and be com-  
pletely happy: unto him shall  
offerings be presented of the  
finest gold of *Sabaea*: at every  
returning season the warmest  
supplications shall be urged  
to the Almighty in his fa-  
vour: and all places resound  
the perfection of his royal  
virtues, and the peculiar ex-  
treme happiness of living  
under his best of govern-  
ments.

U 2

Were

<sup>a</sup> The LXX. render, *dear shall their name be*, both *blood* and *name* being used to denote a people race or posterity.

SECT. 53.

PSALM

Ixxii. 16.

Were the whole stock of bread-corn in the country reduced to the smallest quantity, and that in the most unpromising situation on the top of mountains; yet agriculture shall be so encouraged, and even the barren lands answer it with such an increase, as speedily to produce the greatest alteration; and shaking of the strongest stalks upon the field, like trees in the forest of *Lebanon*: and in the more fertile soil all around the city *Jerusalem*, the earth's choicest blessings shall spring up in such plenty, as the common grass which grows every where.

17 The remembrance of his superior eminent wisdom and immense riches shall be perpetuated: so long as day and night shall not cease, his distinguishing titles shall be continued in his royal offspring: on account of what he

16. \* There shall be an handful of corn in the earth upon the top of the mountains; the fruit therof shall § shake like Lebanon, and they of the city shall flourish like grass of the earth.

17. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed.

\* *Madge* renders ingeniously and prettily enough the earth shall be chequered with corn, supposing a beautiful image of a plain chequered with squares or diamonds of corn; and on the tops of mountains grass should grow, &c.

§ An allusion, as is supposed, to the height of the trees of *Libanus*, which causeth a great noise when they are shaken with the wind. But some understand the great number of proselytes there should be in *Solomon's* days. See *2 Chron.* ii. 17, 18.

he has done for them, men SECT. 53.  
PSALM  
LXXII. 17.

shall esteem themselves completely happy; and all nations shall make their honourable sentiments of him, the utmost bounds of their wishes concerning all succeeding princes, never desiring a monarch of greater abilities or more exalted true merit.

18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

These unspeakable advantages of excellent rulers wherever they happen, are gracious heaven's peculiar favours to mankind; and for him as an instance whom our community boasts, ascribe to the Lord of the universe, the God of *Israel*, everlasting praises: who himself separately, can perform what infinitely exceeds all created power comprehension or estimation.

19. And blessed be his glorious name for ever, and let the whole earth be filled with his glory; amen, and amen.

Throughout all generations express the greatest regard and veneration for his providential government and supreme perfection; and let all mankind declare their admiring thoughts of the displays of his attributes, and conform to his laws of universal righteousness: they are indispensably obliged to pay him this tribute, and it is my

SECT. 53. most sincere desire and prayer  
that they may do it.

PSALM  
Ixxii. 20. Thus David the son of Jesse ended his poetical compositions on devotion, and shortly after probably his life and reign.

20. The prayers of David the son of Jesse are ended.

## PSALM LXXIII. S E C T. LIV.

*Acknowledgment of the divine liberality to Israel. Perplexity about his permissions of the wicked to prosper and the good to be distressed. The resolution from ancient history, especially from the sanctuary, and what was there to be learned concerning a future being. On account whereof, and as the way to an eternity of happiness religious virtue perfectly reasonable, truly every man's highest wisdom. A psalm composed, or to be performed by Asaph.*

### PSALM Ixxiii. 1.

SECT. 54. PSALM  
Ixxiii. 1. **T**H E existence of a supremely good God, and universal providence are demonstrably certain: and that the divine dispensations have been remarkably favourable to the children of Israel: more especially to those of our illustrious ancestors, and to some worthies in every age, who have practised an undeviating integrity: manifested upright just inten-

### PSALM Ixxiii. 1.

**T**RULY God is good to Israel, even to such as are of a clean heart.

intentions and led uniformly regular virtuous lives.

PSALM  
Lxxiii.1, 2.

2. But as for me,  
my feet were almost  
gone: my steps had  
well-nigh slipt.

This must be granted in general; but when particulars are instanced in, and among others my own case strictly enquired into; I freely confess that, like one who walks on slippery ground and his feet liable to slide, I have been in danger of questioning this heaven's influence and superintendence over human affairs: at least the equity of it being ascertainable with respect to all persons and circumstances.

3. For I was envious at the foolish, when I saw the prosperity of the wicked.

It truly unhinged and gave me an extreme dissatisfaction to observe the external condition of some of the most impious and profligate; with the ease, safety and splendour in which they lived: notwithstanding that they were visibly slaves to their own inordinate affections, highly profane towards God, and to the last degree injurious and mischievous to all about them.

They are not only suffered to live in ease and affluence,

**U 4** but

<sup>f</sup> There are different interpretations of this passage, some render, they never think of dying or that they are in any danger.

**SECT. 54.** but at last to enjoy the so  
 much wished for death without any great pain or anguish:  
**PSALM**  
**Ixxiii. 4.** ling'ring complaints have not exhausted their natural strength, nor fierce diseases stormed it: they meet with both the quickest dispatch, and in seeming vigour and perfect tranquillity depart this life.

**5** They appear to be exempt from the labours troubles and sorrows, incident to most other mortals in this various chequered being: neither are they struck by the hand of heaven, with those sudden judgments and grievous dreadful calamities, which some have to conflict with and do groan under.

**6** Consequent upon their thus escaping corrections, and enjoying an uninterrupted prosperity; like a golden chain or string of pearls about their necks for marks of honour, their persons and actions are distin-

5. They are not in trouble *as other men*; neither are they plagued like other men.

6. Therefore pride compasseth them about as a chain; violence covereth them *as a garment*.

danger of it. Some, they are not bound over to judgment or punishment as malefactors — others and it seems most probable that the phrase is borrowed from unsupportable burdens or child-bed pangs, *i.e.* as *Kimchi*, that they die with ease, or as *Job v. 26*. They come to the grave in a full age, like as a shock of corn in his seafon: no sore diseases bring them to death with great pain. Or as *L. Clerc*, nulli sunt iis angores quando moriuntur.

distinguished, for fulsome <sup>SECT. 54.</sup>  
pride and the utmost degree  
of insolence and arrogance: <sup>PSALM</sup>  
<sup>Ixxiii. 6.</sup> as a garment covereth the  
whole body, so are all their  
proceedings overspread with  
and full of violence oppres-  
sion and extortion.

7. Their eyes <sup>5</sup>  
stand out with fat-  
ness: they have more  
than heart could  
wish.

They are quite bloated,<sup>7</sup>  
and their eyes protuberant  
with rioting on the richest  
provisions and choicest deli-  
cacies of marrow and fatness:  
like waters which overflow  
their banks, their acquisitions  
exceed all bounds, even those  
of the most wanton imagina-  
tions of their own hearts  
and minds.

8. They are cor-  
rupt, and speak  
wickedly concerning  
oppression: they  
speak loftily.

By their unjust exactions <sup>8</sup>  
oppressions and inhuman se-  
verities they harass and gra-  
dually ruin others: and un-  
concernedly discourse of the  
wretched condition to which  
they

\* Michaelis renders superciliosi vultus and Bishop Hare  
oculos adippe tumentes superbe clausurunt. But their pride  
having been just before mentioned, their luxury, pampered  
ease, or high living seem rather here denoted.

† Mudge renders they pronounce oppression from on high, i. e.  
from the bench of justice. And the 10 ver. "Should God's  
" people fall into their hands; they would squeeze them  
" to the full, they woudl wring out all the juice in their  
" bodies: he understands the phrase as proverbial." The  
radix for wring signifies to strain out a liquor, to sweep off,  
to suck up, to drink up every drop. The Chald. Paraph.  
they speak that they may burst, i. e. openly profess oppression.

**Sect. 54.** they have reduced them; the  
PSALM  
**Lxxiii. 8.** heavy burden of pains and  
wants, their fraud or violence  
hath brought upon them:  
their speeches betray the ut-  
most degree of presumption  
and ostentation in themselves,  
and insult and disdain as to  
others.

9 Their pride does not rest  
here, but as if they could  
storm the heavens themselves,  
in their avowed impieties  
they as it were arm their  
mouths to commit hostilities  
against the most high God:  
and by the weight and in-  
fluence their wealth gives to  
every thing they say or do,  
their blasphemous slanderous  
language, like the flashes of  
baleful light'ning in the air,  
is speedily dispersed all abroad,  
through the whole country;  
they spare neither God nor  
man.

10 To account for which state  
of affairs, his people and re-  
regular faithful servants are  
greatly perplexed in their  
most serious reflections; and  
cannot but observe that if  
they were to have recourse  
to

9. They set their  
mouth against the  
heavens; and their  
tongue walketh thro'  
the earth.

10. Therefore his  
*people return hi-*  
*ther: and waters of a*  
*full cup are wrung*  
*out to them.*

<sup>i</sup> Kimchi renders, *bis people return bitter*, i.e. to this  
consideration, why the wicked should so prosper, &c. and why  
they should have their fill of good things in this world.

to the same measures, they <sup>SECT. 54</sup>  
 might enjoy the like plenty <sup>PSALM</sup>  
 and prosperity; whereas in <sup>lxviii. 10.</sup>  
 their present behaviour they  
 seem peculiarly subjected to  
 quite the contrary.

11. And they  
 say, how doth God  
 know? and is there  
 knowledge in the  
 most High?

And thus they both argue <sup>11</sup>  
 and plainly declare them-  
 selves, whence does it appear  
 that the Almighty inspects  
 the affairs of this his moral  
 creation? or is there truly a  
 providence, which the most  
 high God administers, re-  
 specting this most promis-  
 cuous world?

12. Behold, these  
 are the ungodly,  
 who prosper in the  
 world, they increase  
 in riches.

It is demonstrable as to all <sup>12</sup>  
 secular concerns that it fares  
 better with the bad than with  
 the good; and that their true  
 character is, they make not  
 the least difference betwixt  
 right or wrong virtue or vice,  
 who enjoy in this state the  
 profoundest peace, and the  
 most perfect security and  
 happiness: who continually  
 increase in strength, power  
 and riches, which plainly com-  
 mand every thing besides.

13. Verily, I have  
 cleansed my heart in  
 vain, and washed my  
 hands in innocency.

What do I then infer, but <sup>13</sup>  
 that if the greatest advantages  
 proceed from wealth and  
 earthly substance, as who will  
 deny it, and I have not been  
 this way profited by the  
 strictest

**SECT. 54.** strictest care of my thoughts  
 and actions; but that I have not  
 been profited at all: and therefore the sincerest endeavours of  
 virtue, and actually blameless  
 morals avail nothing this way.

**PSALM  
Lxxiii. 13.** 14. For truly almost every day  
 in my life I have met with  
 one affliction and calamity or  
 another; and every morning  
 have been disciplined and cor-  
 rected, as if I had com-  
 mitted the greatest over-sights,  
 or even deliberate offences.

15. If I determined to reckon  
 in this manner, and from  
 these facts or this state of the  
 case, argue myself into the  
 gloomy disbelief of a provi-  
 dence; it could not but at  
 the same time occur to me,  
 that I should give the lie to  
 the history of our memorable  
 ancestors; and be wanting in  
 due regard to the miracles  
 GOD hath wrought for his  
 people, which leave no room  
 to doubt it.

16. Still, whilst I reasoned up-  
 on the grounds and causes of  
 things, looking no further  
 than their visible appearances  
 in order to give an account  
 of them; the exercise was  
 most laborious and the effect  
 of it not without perplexity.

Until

14. For all the  
 day long have I been  
 plagued, and chas-  
 tered every morn-  
 ing.

15. If I say, I will  
 speak thus, behold,  
 I should offend a-  
 gainst the generation  
 of thy children.

16. When I thought  
 to know this, it was  
 too painful for me.

17. Until I went  
into the <sup>the</sup> <sup>the</sup> sanctuary  
of God; then un-  
derstood I their end.

Until I entered the sanctuary of God, which naturally turned my thoughts towards the heavenly habitation of God and his holy angels; the latter of whose existence I could not well believe, and be ignorant of or have any doubt about the separate existence of human souls departed; then I could balance matters and form an adequate judgment, by their reference to futurity, and being recompenced in another state.

18. Surely thou  
didst set them in slip-  
pery places: thou  
castest

Which as soon as they <sup>18</sup>  
arrive at, they will doubtless  
find

\* The learned Peters very ingeniously and probably observes, that his entering the sanctuary would naturally turn his thoughts towards heaven, the habitation of God and his holy angels, of which the tabernacle and temple were a sort of standing symbol and memorial. The figures of the cherubim, which were not only placed in the Holy of Holies, but sculptured on the walls of the temple round about [1 Kings vi. 29.] have been generally believed both by Jews and Christians, except a few moderns perhaps, to represent the host of angels that attend the divine majesty, as ministers to do his pleasure. And there is so near an affinity betwixt the doctrine of angels and that of the human souls subsisting after death, that they who believed the one, could scarce be ignorant of or disbelieve the other. A place among whom, he thinks, promised to Joshua the high-priest, if he discharged his office with fidelity. Zech. iii. 7. Crit. Diff. 289. 290. 292. Maimonides seems too refined here, that if the psalmist had only these apprehensions, he was under temptations; but if he uttered them it was apostacy and it would not avail to recal or renounce them.

SECT. 54  
PSALM  
LXXIII. 17.

SECT. 54. find themselves in a most ~~caste~~<sup>caste</sup> them down  
 dism<sup>l</sup> and wretched situ-

PSALM  
 lxxiii. 18. <sup>lxxiii. 18.</sup> tation : and however exalted they were in this world, that in the eternal punishments of another, like cities laid waste or a country deluged, they have met with the most dreadful sudden overthrow, into utter destruction or the pit of astonishment.

19 The moment they pass from this life to another, like trees blasted with light'ning or grass scorched with an east-wind, they are utterly stript of all comfort and enjoyment; and the troubles and the terrors of their minds in their full perfection.

20 All their past greatness will seem only like a dream when one

19. How are they brought into desolation as in a moment! they are <sup>1</sup> utterly consumed with terrors.

20. As a dream when one awaketh; so, O LORD, when thou

<sup>1</sup> The original is very emphatick, signifying to be pulled in pieces, torn asunder, thrown down or broken off with sudden violence which occasioneth a great noise crash or crack: indeed the images and all the expressions in this lamentable description are striking, let not the penitent despair but let the wicked rich learn their danger; amend their lives, and beware of trusting in uncertain riches or having their portion in this world — some part of the paraphrase is taken from Peters: who justly remarks on the 20 ver. that it is a very wrong translation, and should be rendered, in rousing or wakening them thou wilt despise [or debase] their image: i. e. their *ειδωλον* [as old Homer calls it] their separated soul; and methinks, says he, there is an exquisite propriety in the word *tibzeh* here used; thou shalt debase, spurn, and render contemptible the ghosts of those haughty wretches, &c. Crit. Dif. p. 290.

thou awakeſt, thou ſhalt diſpife their iimage.

one awaketh, at the awful <sup>SECT. 54.</sup>  
period when thou, O moſt <sup>PSALM</sup>  
just God, in rousing or a-  
wakening ſhalt debase ſpurn  
or render contemptible the  
ghosts of thoſe haughty  
wretches, whose pride had  
raifed them in their own  
conceit above all other men,  
and even led them to diſpife  
their maker and his laws.  
Their condition in *Sheol* the  
region of departed ſouls ſhall  
be as low and diſpicable, as  
here it was in appearance  
high and happy.

21. Thus my heart  
was grieved, and I  
was pricked in my  
reins.

However unreasonable and <sup>21</sup>  
absurd the temper, it was  
truly on account of these men  
and their temporal flouriſhing  
circumstances, that my mind  
was diſturbed with envy: my  
very heart penetrated and ex-  
tremely pained with reflecting  
on their ſuperior advantages.

22. So foolish was  
I and ignorant: I  
was as a beast be-  
fore thee.

For which I now stand <sup>22</sup>  
corrected; and moſt freely  
own, that I diſtinguiſhed little  
better in the affair, than a  
meer brute would do: ſeemed  
void of reaſon and conſciouſ-  
neſſ, and to be wholly taken  
up in judging of divine pro-  
vidence with the things that  
are before me; at leaſt to  
have no ſenſe of or regard to  
things future and iṇviſible.

I ought

SECT. 54.

PSALM  
Ixxiii. 23. I ought quite otherwise to have reflected and considered, and hereafter I am determined to do it; how all this while I have been taken care of and provided for: in the most slippery otherwise unguided paths and greatest dangers, that same providence which I was tempted to deny actually preserved and supported me.

24 I am fully satisfied it is equally my interest and duty, humbly to submit myself to thy supreme wisdom and goodness; that thou wilt be pleased to direct and govern me, by such laws and schemes as thou knowest to be most expedient in the moral spiritual way here below: and hereafter receive me to the genuine rewards of virtue, and glorious recompence of heaven and eternity.

25 Whom can I have recourse to for the highest boundless felicity of the upper endless world, but to thine ever-blessed self: and this whole earth could I ransack or amass it,

23. Nevertheless I am continually with thee: thou hast holden me by my right hand.

24. Thou shalt guide me with thy counsel, and afterward ~~as~~ receive me to glory.

25. Whom have I in heaven *but thee?* and there is none upon earth that I desire besides thee.

<sup>m</sup> Peters very pertinently observes, this is the very term whereby the happiness of heaven is described in the New Testament; and could any Christian express his hope of being for ever happy with God in more apt words? Or of a resurrection which the Arab. styles *the day of meeting God?*

it, affords not any thing that <sup>SECT. 54.</sup>  
is adequate to, or equally <sup>PSALM</sup>  
worthy of my noblest affec- <sup>lxiii. 25.</sup>  
tions and highest regard.

26. My flesh and  
my heart faileth: but  
God is the strength  
of my heart and my  
portion for ever.

Should this body and all <sup>26</sup>  
the vital functions be so im-  
paired and exhausted as to  
be no longer capable of acting  
or being actuated: still the  
Almighty as an impregnable  
fortress is the security and re-  
fuge of my mental faculties  
and capacities, and my happi-  
ness and dependance in a  
world that shall never end.

27. For lo, they  
that are far from  
thee shall perish:  
thou hast destroyed  
all them that go a-  
whoring from thee.

From this doctrine of fu- <sup>27</sup>  
turity with its rewards and  
punishments, therefore it may  
be fully concluded, that how  
much soever the wicked pro-  
per here, thou wilt certainly  
make them suffer the greatest  
misery hereafter: and that as  
soon as impious idolaters and  
aliens from piety and virtue  
have departed this life, thou  
hast consigned them to a  
state of the most dreadful  
and irretrievable destruction.

28. But it is good  
for me to draw near  
to God: I have put  
my trust in the Lord  
God, that I may de-  
clare all thy works.<sup>n</sup>

On the other hand, that <sup>28</sup>  
religion is every man's lasting  
advantage; and an affair a-  
bout which I confess I shall  
never more be perplexed:  
but am unalterably resolved

<sup>n</sup> The LXX. add, *in the gates of the daughter of Zion.*

SECT. 64. as the noblest privilege of my  
 reasonable nature faithfully  
 PSALM  
 lxxiii. 28. to worship and serve GOD:  
 and entirely depend upon  
 him by whom all things con-  
 sist, for the glorious employ  
 of celebrating his works, and  
 praises on account of them, in  
 the heavenly world through-  
 out a boundless eternity.

## PSALM LXXIV. SECT. LV.

*Complaints of violences and devastations. Humble and earnest expostulations with the Almighty. Ancient memorable facts, with present extreme distresses, pleaded for assistance and deliverance. A psalm of Asaph to the tune Maschil. The occasion, as is supposed, the destruction of Jerusalem by Nebuchadnezzar.*

## PSALM lxxiv. 1.

SECT. 55.  
 PSALM  
 lxxiv. 1.

O Eternal and Almighty sovereign, admit me in all humility to expostulate and enquire; are thy once favourite people become to that degree offensive and displeasing, that thou hast totally rejected them? that beloved people who used to be the objects of thy tender care and constant guardianship; have they to that degree disobeyed and provoked thee, as to become

## PSALM lxxiv. 1:

O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

come obnoxious to thy dis- SECT. 55.  
PSALM  
Ixxiv. 1.  
pleasure and most violent in-  
dignation ?

2. Remember thy congregation which thou hast purchased of old : the rod of thine inheritance which thou hast redeemed, this mount Zion whererein thou hast dwelt.

Be pleased to have in remembrance that select society of men, whom thou hast incorporated to maintain true religion ; and formerly exerted thine Omnipotence to recover from bondage : a kind of peculiar inheritance measured out for thyself, and defended against all their enemies : this sacred mount *Zion*, which contains the especial tokens of thy presence, and is the place of thy lasting residence.

3. Lift up thy feet unto the perpetual desolations : even all that the enemy hath done wickedly in the sanctuary.

Make haste to take a survey of and repair our ruinous condition and entire desolation : even all the sacrilegious unheard of injuries the enemy hath committed in sacking the temple, and plundering, almost utterly subverting and destroying the holy place.

4. Thine enemies roar in the midst of the congregations : they set up their ensigns for signs.

Our besiegers, the avowed enemies of thy true religion roar, like wild beasts, with wrath and terror in those places where formerly our solemn assemblies were held :

X 2 and

◦ Lift up thy feet seems an idiom like opening the mouth, one to denote speaking, the other walking : perpetual, rather compleat, perfect, total and irreparable ; which indeed were likely to be perpetual.

SECT. 55. and the only signs, we behold are their standards set up as certain tokens of complete victory.

PSALM  
lxxiv. 4.

5 Once men did signalize themselves in the timber-work of the temple; and it was spoken of to their praise, that they had cut down trees in the thickets or forests, and provided materials for building that admired structure.

6 Now with one consent they deface the most beautiful carving with axes and hammers, which were never before heard there; as if they were of no more value than common stones.

7 They have set fire to the consecrated building: with a peculiar malignity they have entirely demolished that wonderful fabrick, where thou placedst the symbols of thy presence, and appointedst for religiously commemorating thy perfections and works of providence.

5. *A man was famous according as he had P listed up axes upon the thick trees.*

6. *But now they break down the carved work thereof at once with axes and hammers.*

7. *They have cast fire into thy sanctuary, they have defiled by casting down the dwelling-place of thy name to the ground.*

It

¶ Some interpret they spare nothing, but lay about them as a wood-feller in a thicket, this construction doth not seem so natural, without some force put upon them the words will hardly bare it. Mudge supposes Abimelech's carrying axes amidst the thick trees in order to burn the tower of Shechem alluded to.

8. They said in their hearts, let us destroy them together: they have burnt up all the synagogues of God in the land.

9. We see not our signs, *there is no more any<sup>q</sup> prophet,* neither is there among us any that knoweth how long.

It was their determinate purpose and what they freely declared—by all methods of rapine and violence, let us utterly lay waste the whole country: and throughout the land, they have actually destroyed by fire, all the synagogues or schools of the prophets; seminaries of learning, or places for social worship.

Which is a peculiar extreme aggravation of the calamities of present times, we are divested of all extraordinary communications from the great GOD of heaven: we see not as formerly our signs of miracles, visions or divine revelations, to excite or confirm our hopes that the Omnipotent Being will assist us: there is no more to be found in this our native country, any prophet either to predict future events, or simply to declare the will and law of GOD; not one among us by whom we can be advised in any respect, or that can pretend to foretel when these miseries will end.

X 3

Good

<sup>q</sup> There were prophets among the captives in Babylon, but none seem to have been left at home after the death of Jeremiah.

SECT. 55.  
 PSALM  
 IXXIV. 10.

Good God, admit us immediately to address thee and humbly enquire, how long shall the profane adversary trample upon, and thus treat us with all possible indignity? shall the idolatrous vile enemy always asperse true religion, insult thy name and power, and most impiously declare that thou art not able to relieve or deliver us.

11 Wherefore, as if thou turnedst thy hand under thy garment for inaction, dost thou withdraw thy wonted regards and succours: but now is surely the time, and do thou draw thy right hand out of the midst of thy bosom, and exert thy matchless power to rid us fully of all our enemies.

12 So long as we have been a people, Almighty God hath been our ruler and defender; performing wonderful deliverances for us before all people who have injured, and in the heart of their country who would have enslaved us.

13 By thy resistless strength thou didst easily separate the collected waters of the Red-sea, and make a dry and ready passage for thy persecuted people: as breaking the

10. O God, how long shall the adversary reproach? shall the enemy blaspheme for ever?

11. Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12. For God is my king of old, working salvation in the midst of the earth.

13. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

the heads of dragons or sea <sup>SECT. 55.</sup>  
 monsters kills them, in the <sup>PSALM</sup>  
 returning waves thou didst  
 effectually destroy, and over-  
 whelm the formidable host of  
 pursuing Egyptians.

14. Thou brakest  
 the heads of levia-  
 than in pieces, *and*  
 gavest him *to be* meat  
 to the people inhab-  
 iting the wilder-  
 ness.

As crushing the head of a <sup>14</sup>  
 crocodile dragon or most  
 dreadful monster, thou in-  
 volvedst their oppressive ty-  
 rant with his princes and  
 leaders in the same irrecover-  
 able ruin: and gavest them  
 thrown dead on the shore, to  
 be a prey for the birds and  
 beasts inhabiting the desert.

15. Thou didst  
 cleave the fountain  
 and the flood: thou  
 driedst up mighty  
 rivers.

Thou didst cleave so as to <sup>15</sup>  
 fetch out of the hard rock by  
*Moses's* rod only striking it,  
 a gushing fountain, and a  
 continual current: for the  
 benefit of thy people, farther  
 when their circumstances have  
 required it, thou hast won-  
 derfully dried up *Jordan* and  
 other mighty rivers.

16. The day *is*  
 thine, the night also  
*is* thine: thou hast  
 prepared the light  
 and the sun.

It is thy sole property as <sup>16</sup>  
 its maker, and thou hast  
 a sovereign authority over  
 the day; the night also is  
 under thine absolute direc-  
 tion: thou hast placed in due  
 order, and settled upon a  
 firm foundation to answer  
 thy purposes both the light of  
 the moon and that of the sun.

SECT. 55.

<sup>PSALM</sup>  
Ixxiv. 17. Thou hast determined the  
confines and precise boun-  
daries of all the various re-  
gions or climates of this ha-  
bitable earth: thou hast de-  
signed and regularly disposed  
the successive intermingling  
seasons of the whole circling  
year.

18 Thy perfections and pro-  
vidence are every where illus-  
triously manifest; be pleased  
then, O thou Creator and  
LORD of all things, to re-  
member with a due displea-  
sure, that the enemy hath  
thrown contempt and the  
people destitute of all prin-  
ciples of virtue and true wis-  
dom, the vilest reproaches  
on them.

19 O suffer not the lives of  
thy people now solitary and  
mournful like the turtle for  
its mate, to lie at the mercy  
of savage wicked men: do  
not shew always to disregard,  
nor any longer to neglect the  
society of the afflicted and  
distressed, who consider them-  
selves as thy property, and  
as wholly to rely upon thee  
for succour and protection.

Vouch-

17. Thou hast set  
all the borders of  
the earth: thou hast  
made summer and  
winter.

18. Remember this,  
*that* the enemy hath  
reproached, O Lord,  
and *that* the foolish  
people have blas-  
phemed thy name.

19. O deliver not  
the soul of thy turtle-  
dove unto the mul-  
titude of *the wicked*,  
forget not the con-  
gregation of thy  
poor for ever.

\* Congregation, &c. some suppose a certain district in the land of Gilead here alluded to, where certain people lived together, probably in clans or families for their mutual relief and sustenance.

20. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21. O let not the oppressed return ashamed: let the poor and needy praise thy name.

22. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

Vouchsafe the blessings promised in the covenant entered into with our fore-fathers, and let it appear that thou art our God: for the bewildered and idolatrous parts of the earth, where many of thy beloved people are in a wretched captivity, hardly retain any sentiments of humanity, but every where abound with scenes of wild barbarity and a settled tyranny.

Let not, we beseech thee,<sup>21</sup> those who lying under the burden of unreasonable grievous hardships and severities, humbly and earnestly apply to thee for succour, to return denied and disappointed of it: by graciously relieving them, lay the necessitous and friendless under peculiar obligations, of paying the most thankful acknowledgments for the displays of thy goodness and mercy.

O thou most just God,<sup>22</sup> arise from thy eternal tribunal, and vindicate thine own important cause of virtue and true religion: remember in what ignominious shocking terms, the man who is destitute of all due sense of or regard for these matters, daily loadeth

SECT. 55.

PSALM

Ixxiv. 20.

**SECT. 55.** loadeth thee with calumnies  
 and blasphemies.

**PSALM**  
**Ixxiv. 22,** Thine injured honour calls  
**23.** for a speedy redress, be not  
 an unconcerned spectator of  
 the proceedings and ungodly  
 speeches of thy most presump-  
 tuous enemies: the noises of  
 violence and shouts of tri-  
 umph, from their prevalency  
 rise higher and higher, even fill  
 the air and rend the skies.

23. Forget not  
 the voice of thine  
 enemies: the tumult  
 of those that rise up  
 against thee, increas-  
 eth continually.

### PSALM LXXV. SECT. LVI.

*Thanksgiving for some extraordinary deliverance.  
 Justice to be regarded. Ostentation to be avoided.  
 Man's exaltation or abasement from God,  
 who is in the highest degree to be celebrated.  
 The wicked to be punished, and the righteous  
 rewarded. A psalm or song of Asaph directed  
 to the master of musick to be performed to the  
 tune destroy it not.*

**SECT. 56.**  
**PSALM**  
**Ixxv. 1.**

**O** Almighty Preserver and  
 most bountiful Bene-  
 factor, we humbly address  
 thy throne with our unfeign-  
 ed and redoubled acknow-  
 ledgments of the most affec-  
 tionate gratitude: for that  
 thy power and providence  
 are kindly disposed and ex-  
 ceeding ready to befriend and  
 protect us, thy wondrous  
 works and prodigies of mercy  
 declare to all the world.

**PSALM** Ixxv. 1.  
**U**NTO thee, O  
 God, do we  
 give thanks, *unto  
 thee* do we give  
 thanks: for that thy  
 name is near, thy  
 wondrous works de-  
 clare.

At

2. When I shall receive the congregation, I will judge uprightly.

At the time fixed by thy <sup>SACR.</sup> <sup>56.</sup>  
eternal wisdom, whose prophet hath anointed me, that <sup>PSALM</sup> <sup>I</sup>  
<sup>IXXV. 2.</sup> I shall be invested with supreme authority, or undertake the important charge of civil government; I will religiously employ myself in setting matters right which are otherwise, and in administering impartial justice.

3. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

The country at present is in a most distracted condition, our nation is divided, and publick affairs are in the greatest danger of a total subversion: the weight of all devolves upon me, and its safety depends upon my personal steadiness and resolution.

4. I said unto the fools, deal not foolishly; and to the wicked lift not up the horn.

I freely declared to the self-conceited and vain glorious; boast not of your own abilities, be not puffed up with foolish conceit: and to the irregular and ungovernable, be not over sanguine and presumptuous in confidence of your own power.

5. Lift not up your horn on high: speak not with a stiff neck.

Sound not too loud with horns or trumpets, as if you were already successful and triumphant: pronounce not concerning events or affairs with haughtiness, insolence or obstinacy.

For

**SECT. 56.**  
PSALM  
**Lxxv. 6.**

For events and successes are not to be attributed to random causes, nor are they always answerable to human probabilities: they are not ascertained by men's diligence in traversing the eastern circuit, nor the western ways; the north of the deserts nor the south of the mountains.

7 But it is most certainly an Infinite God, who as supreme Governour administers all affairs, and executes every man's judgment; or determines his state and circumstances: this man he reduces to a low obscure condition, and that he exalts to power and dignity.

8 For like a cup of red wine properly mixed, that an equal steady hand poureth out, and leaveth the dregs to be drank up by the most unworthy: so are the allotments of divine providence, regulated and proportioned with the exactest skill of divine infallible wisdom: every man hath a share of pleasure and pain, joy and sorrow, as on all accounts is most expedient: but the heaviest calamities and bitter intolerable sufferings, await the whole body of

6. For promotion cometh neither from the east, nor from the west, nor from the south.

7. But God is the judge: he putteth down one, and setteth up another.

8. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them.

of ungodly and impenitent; <sup>SECT. 56.</sup>  
who treasure up wrath against <sup>PSALM</sup>  
the day of wrath, and the <sup>LXXV. 8.</sup>  
revelation of the righteous  
judgment of God.

9. But I will de-  
clare for ever; I  
will sing praises to  
the God of Jacob.

But my exalted station shall <sup>9</sup>  
be, most solemnly and eter-  
nally to proclaim the excel-  
lence and wonderful provi-  
dence of an all-presiding  
Being: and to sing psalms  
and praises to the God of  
*Jacob*, for his promises and  
peculiar favours to the de-  
scendants from his ancient  
servant.

10. All the horns  
of the wicked also  
will I cut off: *but*  
the horns of the  
righteous shall be  
exalted.

It shall be my further en- <sup>10</sup>  
deavour to divest tyrants and  
oppressors, who pervert it to  
the greatest mischief, of all  
authority: but to raise to the  
highest honours men of wis-  
dom and probity, unbiased  
judgments and benevolent  
virtue.

## P S A L M LXXVI.

The Israelites under the divine especial guardianship. This lately manifested in a signal victory over their enemies: and the Almighty to be praised for it. A psalm or song of Asaph directed to the musick master and to be performed on stringed instruments to the tune do not destroy it. The occasion as is supposed the destruction of Senacherib's army. 2 Kings xix. 35.

## P S A L M Ixxvi. 1.

## P S A L M Ixxvi. 1.

SECT. 56.  
PSALM  
Ixxvi. 1.

**T**Hroughout the universe there are surprizing displays of Omnipotence and Infinite wisdom; but in the land of Judea, does the Almighty appear peculiarly conspicuous: and his name and titles on account of his wonderful works in their favour, to be deservedly had in the highest esteem by the *Israelitish* people.

**I**N Judah is God known: his name is great in Israel.

2. It is further abundantly manifest, though he fills heaven and earth, that his tabernacle is placed in *Jerusalem*, where all the tribes assemble to pay him homage; and that the symbols of his presence have their settled rest on mount *Zion*, where he accepts their worship and answers their pious prayers.

2. In Salem also is his tabernacle, and his dwelling-place in Zion.

By

3. There brake  
he the arrows of the  
bow, the shield, and  
the sword, and the  
battel. Selah.

By his powerful succours SECT. 56.  
dispatched from thence, he <sup>PSALM</sup>  
clearly demonstrated this; lxxvi. 3.  
neither did all the implements  
of war avail in opposition to  
his sovereign relief: winged  
arrows from the strongest  
bows, glittering shields and  
flaming swords with the ut-  
most ardour of embattled  
hosts, were easily overpow-  
ered when the Omnipotent ap-  
peared in arms, and his glori-  
ous presence animated our  
forces.

4. Thou art more  
glorious *and* excel-  
lent than the moun-  
tains of prey.

All-conquering Deity! thou 4  
triumphest most illustriously;  
and the monarch and king-  
dom whom thou protectest  
shine above all the most ex-  
alted personages; dignified  
tyrants and plundering na-  
tions, whom the highest moun-  
tains preserve and defend.

5. The stout-hearted  
are spoiled, they  
have slept their sleep:  
and none of the men  
of might have found  
their hands.

The most resolute and in- 5  
trepid of them, that used to  
plume themselves in spoils  
taken from others are them-  
selves stript: they lay down  
to sleep but they never wakened:  
their leaders and cham-  
pions could not be alarmed  
to renew the fight; nor ever  
recovered to find or use their  
hands to wield their military  
weapons: bend their bows,  
throw

**SECT. 56.** throw their darts, or brandish  
 PSALM their glittering swords or  
 lxxvi. 5. spears.

6 O thou invincible and unrivalled God of Jacob, by the sovereign dreadful rebuke of thy power and all-ruling providence, both those who were seated in chariots and mounted on horseback, have slumbered into the profoundest sleep, of an absolute insensibility that they are not to be awaked from.

7 Thou art infinitely to be revered by all thine intelligent off-spring, but of most terrible majesty to thine irclaimable adversaries: and what mortal can support, or avoid instant destruction in thy angry presence: even remediless perdition is certain, that moment thou shewest thy displeasure, and enterest upon the execution of judgment.

8 It appeared that thou wast risen from thy eternal throne, and proceeding to sentences and punishments, from the terrible voice of thunder which

6. At thy rebuke,  
 O God of Jacob,  
 both the chariot and  
 horse are cast into a  
 dead sleep.

7. Thou even thou  
 art to be feared,  
 and who may stand  
 in thy sight when  
 once thou art angry?

8. Thou didst  
 cause judgment to  
 be heard from heaven;  
 the earth feared,  
 and was still.

\* Herodotus reports, that under Senacherib's statue, the destruction of whose army is supposed to be commemorated in this psalm, was written, *let him that looketh upon me learn to fear God.*

which shook the exalted vault  
of heaven; from the earth's  
quaking and being instantly  
husht into the profoundest  
silence.

9. When God arose to judgment  
to save all the meek of the earth. Selah.

10. Surely the wrath of man shall  
praise thee: and the remainder of wrath  
shalt thou restrain.

11. Vow, and pay unto the Lord your God; let all that be round about him bring

At this awful period, after long seeming delays and forbearance, when the supreme Lord and eternal Judge arose for action and proper vindication; to provide rest and safety for the afflicted and persecuted;

The consequence could be no other, than repressing men's most furious passions, and obliging their vilest indignation to do him homage: moreover, whatever remains there were, or relations of the same horrid family of madness and violence, may be certain to be bound up as with the strongest girdle; subdued to the will of providence, and effectually restrained from ever doing further mischief.

It is perfectly reasonable, that you should enter into vows of making grateful acknowledgments for his fa-

<sup>1</sup> Judgment, seems properly interpreted of rising as Gideon, Samson or the Roman Dictators, to act with an unlimited power and restore a people to their ancient liberties.

SECT. 56. yours, unto the sovereign Lord  
PSALM your God and support; and  
 Ixxvii. 11. that you should most scrupu-  
 lously perform them: let all  
 without exception, accom-  
 pany with free will offerings  
 to him, their expressions of  
 the utmost veneration and  
 adoration.

12 As a flower or bunch of  
 grapes is slipped off from the  
 stem, so doth he gather to  
 himself the spirit of princes:  
 the greatest monarchs of this  
 globe, when he pleases, resign  
 all their dignities and tremble  
 under his mighty hand.

bring presents unto  
 him that ought to be  
 feared.

12. He shall cut  
 off the spirit of prin-  
 ces: *he is* terrible to  
 the kings of the  
 earth.

### PSALM LXXVII. SECT. LVII.

*Importunate petitions to the Almighty and their answer. The grievous nature of some particular distress and calamity. Former dealings recounted. Pathetick expostulations. Ancient memorable facts illustrated. Directed to the master of musick, to be performed by Jeduthun; an ode or psalm of Asaph, composed probably during the Babylonish captivity.*

#### PSALM lxxvii. 1.

SECT. 57. PSALM WHEN conflicting with  
 Ixxvii. 1. the greatest misery,  
 or dire adversity I have done,  
 and everwill direct my loudest  
 repeated cries for help and  
 succour to the most high GOD:  
 from

#### PSALM lxxvii. 1.

I Cried unto God  
 with my voice:  
 even unto God with  
 my voice, and he  
 gave ear unto me.

from whence I reap exceeding inexpressible benefit; he hath regarded my supplications, and relieved me.

SECT. 57.  
PSALM  
Ixxvii. 1.

2. In the day of my trouble I sought the Lord; my sore ran in the night, and ceased not: <sup>u</sup> my soul refused to be comforted.

Under a particular late<sup>2</sup> most grievous calamity, applying to no other, my endeavours were wholly bent to obtain the divine support and conduct: my most afflictive tortured condition during the watches of the night, kept continually, without intermission exhausting my spirits; neither did my troubles and sorrows abate or ever totally cease.

3. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Se- lah.

I recollect my usual attendance on the solemnities of divine worship, with the wonderful works of God there commemorated, which now I was unavoidably absent from; and which absence filled me with extreme uneasiness: I indulged complaints or freely expatiated on the difference betwixt my past and present circumstances, and I actually fainted or swooned away.

Y 2

In

*§ Some render, my hands were spread in the night, and did not stop or rest.*

*u Some interpret, to have the mind covered or muzzled up with sorrow or languishment.*

SECT. 57.

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PSALM
Lxxvii. 4.

In a kind of constant amazement and consternation mine eyes are ever open and waking; and as thunderstruck or smitten down with the reiterated strokes of the heaviest hammer, I am so deeply impressed and in such perturbation and disorder, that I am not able to speak, my miseries are too big for utterance.

4. Thou w^w holdest mine eyes waking: I am so troubled that I cannot speak.

5 I revolved in my mind the events that had happened, and the wonderful scheme of providence that had appeared, long before my own time and memory, even from the foundation of the world: and traversed the ages and periods that are now almost buried and forgotten.

5. I have considered the days of old, the years of ancient times.

6 In the night I remembered how to celebrate these I had formerly sung and played upon stringed instruments: I reflected and most freely and fully expatiated with my own heart and thoughts; with the utmost exertion of my understanding I made inquiry; whether any thing that was

6. I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search.

^w Mudge renders thou clappest thy hands over the watches of mine eyes, i.e. God threw a mist, obscurity and confusion over them which quite amazed and confounded him.

was of importance to be dis- SECT. 57.
covered, lay hidden and con-
cealed from me.
PSALM
Ixxvii. 6.

7. Will the LORd
cast off for ever? and
will he be favourable
no more?

And supposing the worst,
that there have been mistakes
and transgressions, yet is there
no hope of mercy? After so
many displays of his miracu-
lous goodness, as an husband
divorceth a wife that hath
played the harlot, will the
LORd eternally reject his
people? Will he add nothing
that is gracious, nor ever re-
peat any of his usual favours?

8. Is his mercy
clean gone for ever?
doth his promise fail
for ever more?

Hath he entirely retracted
every thing of this kind? or
are his benignity and good-
ness deficient spent and quite
exhausted? do his designs
and express declarations cease
and wholly fail never to be
performed?

9. Hath God for-
gotten to be graci-
ous! hath he in
anger shut up his
tender mercies? Se-
lah.

Are his kind and tender
affections wholly set aside, and
no more exercised than if
they were forgotten or ex-
tirpated? hath he through the
violence of his settled resent-
ment and indignation, shut
up to keep in, his bowels
and most compassionate feel-
ings, that they shall never
more play or be moved for
our benefit.

SECT. 57.

PSALM
Ixxvii 10.

No certainly, said I to myself, neither can these be other than the suggestions of an irregular gloomy imagination, or the broken shattered thoughts of a distempered mind: owing to changed scenes, and a greatly different season as to the dispensations of providence, and the exerted power of the most high God.

11 As a contrast to which, and in order to suppress my discontented murmurs about them, I will present to my mind agreeable and encouraging views, of the whole of the divine dealings whether for or against us: especially I will determine all my attention to proper reviews, of those extraordinary and miraculous passages in our history, which fully demonstrated heaven's peculiar regard for us.

12 I will moreover study and be continually musing on the designs thou hast formed, and all that thou hast done, which shew thee to be a most righteous God; and in the

10. And I said, this is my infirmity: but I will ^xremember the years of the right hand of the most High.

11. I will remember the works of the Lord: surely I will remember thy wonders of old.

12. I will meditate also of all thy work, and talk of thy doings.

^x Schmidius renders; yet I said my duty is to pray, to change truly the right hand of the most high, i. e. to alter his sentiments, or rather the dispensations of his providence.

the freest discourse enlarge SECT. 57.
on thy wondrous works.

Thy proceedings, Ever-lasting God, are conformable ^{PSALM} Ixxviii. 12, 13. to the laws of perfect holiness and righteousness; and in the sanctuary it is to be learned, that however unsearchable the grounds and reasons of some of them may be at present, they shall at a proper period be clearly manifest to have been most equal and just: who in the universe is possessed of excellence, or can compare for dignity and authority with the Lord our God?

14. Thou art the God that doest wonders: thou hast declared thy strength among the people.

Thy works are truly astonishing, and impracticable by any other power but thy own Omnipotence: thou hast displayed thy superior matchless strength, upon the collected people, and most obstinate rebellious nations, who have attempted to thwart thy designs, or have not submitted to thy regulations.

15. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

Thine assistance and operation, like the sinewy arm of a most valiant chief recovered thy people, even the descendants of Jacob and Joseph from, and amply avenged them of, their Egyptian oppressors.

SECT. 57.

PSALM
Ixxvii. 16.

As if owing to thy supreme presence the elements had been instantly animated, the waters of the *Red-sea* and *Jordan*, like a woman in the anguish of child-birth, appeared filled with trembling horrors: even the sea to its profoundest center to be in such agony as to utter horrible murmurs.

17 Clouds that dark'ned the whole hemisphere, rushed down in impetuous sweeping torrents: the skies emitted as it were articulate sounds: the hailstones rebounded, walked, run along the ground.

18 The vollied thunder re-bellowed amongst the orbs of heaven: as entirely illuminating it, the lightnings gave one general blaze to the whole habitable earth: the solid ground vibrated, pranced, or wheeled round, like an horse trained for war or a chariot at full speed.

19 The course thou leddest thy people was in the sea; thy path continued forward in the strongest currents of overflowing waters; and the ways thou

16. The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled.

17. The clouds poured out water, the skies sent out a sound: thine arrows also went abroad.

18. The voice of thy thunder was in the heaven: the lightnings lightned the world, the earth trembled and shook.

19. ^y Thy way is in the sea, and thy path in the great waters, and thy foot-steps are not known,

^y Mudge interprets, God walked before his people thro' the sea, though he left no foot-steps of himself behind him. And thunder in the 18 ver. as the rumbling of the wheels of God's chariot.

thou wouldest proceed in ^{SECT. 57.}
previous to the event, and ^{PSALM}
that they might entirely con-
fide in thee for it, were secret
unfathomable and incompre-
hensible.

20. Thou leddest
thy people like a
flock, by the hand
of Moses and Aaron.

As a most circumspect ²⁰
good shepherd goeth before,
provideth for, and defendeth
his flock; so didst thou afford
a safe conduct and constant
support to thy people *Israel*,
by the instrumentality of
Moses placed over civil af-
fairs, and *Aaron* concerned in
things sacred.

PSALM LXXVIII. SECT. LVIII.

*Introduction, or address for attention. The sub-
ject instructive and to be transmitted to poste-
rity. The law established by the Almighty to be
inculcated by fathers upon their children. The
crimes of some of their ancestors notwithstanding
a series of miracles, in Egypt, the Red sea and
the wilderness. Their provocations and their
punishments. A psalm of Asaph to be per-
formed to the tune Mischil or instruction.*

Ver. 1—34.

PSALM lxxviii. 1.

GIVE ear, O my people, ^{to} my law: incline your ears to the words of my mouth.

PSALM lxxviii. 1.

ADMIT me, O my ^{SECT. 57.}
assembled beloved peo- ^{PSALM}
ple, to solicit your strict at-
tention to the instructions I
am giving, that direct you
in

SECT. 58. in the plainest course of virtue
 PSALM and true religion to perfection
 Lxxviii. 1. and happiness : do you give the most earnest heed clearly to understand, get deeply impressed with and observe in your lives, the precepts of wisdom that I am declaring.

2 I will endeavour most familiarly and distinctly to communicate sententious speeches of the greatest excellence : as a fountain sends forth its refreshing streams, with an unreserved freedom will I impart proverbial figurative expressions, or judicious moral reflections, which are transmitted to us from the earliest of our ancestors.

3 Which are not altogether unknown to the main body of our nation ; but are published in our sacred records, acknowledged for certainties, and confirmed by observations and traditional accounts derived from our memorable forefathers.

Which

2. I will open my mouth in a parable : I will utter ^a dark sayings of old.

3. Which we have heard and known, and our fathers have told us.

^a Some interpret, *Enigmas* from the East, or oriental proverbs. Some the antiquities of the Jewish nation which were by age covered with a kind of venerable obscurity, especially as they were preserved among the people chiefly by tradition ; others, things so strange and extraordinary, that to people who had not heard them before, they may seem incredible.

4. We will not hide them from their children, shewing to the generation to come the praises of the Lord; and his strength, and his wonderful works that he hath done.

Which we will be far from suppressing, or concealing from their descendants at the greatest distance: as an incumbent duty and actual branch of our religion, we will faithfully transmit to the latest posterity, authentic narratives of the divine Goodness and Mercy: of God'smatchless power; his miraculous deliverances and the various astonishing displays of his all-ruling providence.

For in express declarations attended with extraordinary evidences, he restored and confirmed to the seed of Jacob the irrevocable standing laws of duty and virtue: and constituted or settled in proper order, the whole course of right behaviour for the children of Israel: which he gave in pious charge to the heads and originals of our nation, to be inculcated by the fathers of that generation upon their children.

That the ages to come in a perpetual succession might be fully acquainted and deeply

6. That the generation to come might know them, even the children which should

^b Some understand this not of the whole law of Moses, but that only whereby he enjoined them to deliver down the memory of God's miracles to all generations, that they might trust, &c. but the interpretation seems too confined.

SECT. 58. ly impressed with their important meaning; in order to support the interest of truth and virtue, and convey the invaluable depositum pure and unmixt, to their respective off-spring throughout all ages and generations.

**PSALM
Lxxviii. 6.**

should be born: who should arise and declare them to their children:

7. That the whole *Jewish* nation in every future period might be influenced to determine their hope and entire trust in the divine protection: that with all time's other depredations it might never be able to efface the grateful memory of their extraordinary deliverances: and to cultivate in them the genuine principles of virtue and true religion; of a rational sincere homage to the Almighty, and a moral universal obedience.

8. And might prudently beware of following the examples of their fore-fathers; nor be of the provoking and rebellious, intractable and obstinate temper and carriage, which were notorious in that generation; and which were quite opposite to and subversive of all his designs of favour to them: that most stupid and perverse generation who were destitute of all proper

7. That they might set their hope in God, and not forget the works of God; but keep his commandments.

8. And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.

proper affections and resolutions, all steadiness and faithfulness as to the most important concerns of God's fear and service.

SECT. 58.
PSALM
lxxviii. 9.

9. The children of Ephraim being armed, and carrying bows, turned back in the day of battle.

With the neglect of religious virtue its only solid basis, their courage failed when any extraordinary difficulty or danger appeared: after the manner of the *Ephraimites*, who notwithstanding that they were trained for war, and completely armed, yet gave way in the field of battle; and most shamefully retreated where they should have shewed their bravery.

10. They kept not the covenant of God and refused to walk in his law.

Their great error was, that however ready they were to plead God's covenant for favour, they kept not inviolate their part of that solemn agreement; nor were careful to perform the conditions of his promises: no measures could influence their wretched inflexible tempers, to constitute the divine laws the rules of their habitual practice or conversation.

In

^c *Kimchi* supposes the psalmist here referring to what is recorded of the sons of *Ephraim*, 1 *Chron.* vii. 21. and some interpret it as a proverbial expression designed to ridicule those who made large professions but performed nothing.

SECT. 58.

PSALM

Lxxviii. 11.

In all future occurrences they seemed as diffident and uncertain of any relief, they were to expect from the divine power and goodness, as if they had never had experience of his former works; or retained no memory of his extraordinary interpositions, designed to make lasting impressions, and abundantly sufficient to establish their hope and trust in him.

12 And yet it must be confessed, that a series of the most astonishing transactions, the undeniable effects of a prevailing Omnipotence, had been performed before the eyes of their fathers in the land of Egypt, upon that whole country and particularly the corn-land which surrounded the city Zoan.

13 When their unrelenting oppressor Pharaoh, and his formi-

11. And forgot his works, and his wonders that he had shewed them.

12. Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

13. He divided the sea, and caused them to pass thro', and

^d Zoan or Tanis was the metropolis of Egypt and situated at the mouth of the Nile.

^e Shaw in his *travels to the holy land*, observes, that the Israelites when they set out to take possession of Canaan—being advanced about fifty miles from Cairo—entered the breach of the northern mountains, which continue without interruption to the Red sea. While they were in this situation, Pharaoh might well cry, *they are entangled in the land, the wilderness [between Moc-eate and Suez] hath shut them in;* Exod. xiv. 3. And he having sent an army in pursuit of them, the Egyptians might justly imagine they had no way

and he made the waters to stand as an heap.

formidable host pursued them, ^{SECT. 48.}
with a clap like that of thunder, ^{PSALM}
he instantly clove asunder ^{Ixxviii. 13.}
the united waters of the Red-
sea, for their speedy and un-
obstructed passage: and he
gave a cohesion and fixedness
to the fluid element, like the
stability of a collection of com-
pact solid substances, or an
heap of corn in time of harvest.

14. In the day-
time also he led them
with a cloud, and
all the night with
a light of fire.

Afterward he conducted ¹⁴
all their marches, in the day
time under the canopy of a
sheltering cloud; and through
the watches of the night, en-
lightened their encampments
with a blazing meteor or
pillar of fire.

15. He clave the
rocks in the wilder-
ness, and gave them
drink as out of the
great depths.

When they shewed secret ¹⁵
discontent and uneasiness for
supplies of water, he rent the
flinty rock asunder in the
wilds of Horeb and Kadesh;
and

way to escape: for the mountains of Moc-cate would deny them a passage to the southward, as those in the neighbourhood of Suez would be a barrier to the northward, toward the land of the Philistines; and the Red-sea was before them to the east, while Pharaoh closed up the valley behind them with his chariots and horsemen. This valley ends at the sea, in a small bay formed by the eastern extremities of these mountains, and is still called Beni Israël, i. e. the road of the Israelites, from a tradition kept up by the Arabs and also Baideab, perhaps from the miracle was wrought near it; — to this day of their having passed thro' it; — the mountain still called Jibbel At-tackab or the mountain of deliverance. The situation of the gulph is nearly north and south in a position very proper to be traversed by that strong east-wind, which was sent to divide it.

SECT. 48. and out of that dry and hard
substance gave them refreshing element, in such exuberance as if it had proceeded from a latent reservoir or the deepest sea.

PSALM Lxxviii. 15. 16 It was not only with a sudden violence that the waters sprung forth at first from the rock, but with a constant strong current that they proceeded: they even kept continually flowing like the perpetual streams of large full rivers.

17 These miraculous benefits were not effectual to retain them in a course of subjection and obedience; but they enhanced their past errors and follies, by adding to them the most criminal distrusts, and heightened provocations of the most high God in the wilderness.

18 And professed to want further evidences of his power and goodness, to be doubtful of his providence, or prescribe to it; and in their desires and requests put his patience to the strongest proof, by determining their object not of necessary food for their sober appetites, but real fuel for their enormous lusts

16. He brought streams also out of the rock, and caused waters to run down like rivers.

17. And they sinned yet more against him, by provoking the most high in the wilderness.

18 And they tempted God in their heart, by asking meat for their lust.

Yea,

19. Yea; they spake against God: they said, can God furnish a table in the wilderness?

Yea, their expressions were SECT. 58.
plainly derogatory to and ~~the~~
shockingly diminishing of PSALM
God's Infinite perfection: in
so many words they said —
can God or will he provide
what is requisite, to furnish
out a table in a desolate wil-
derness?

20. Behold, he smote the rock, that the waters gushed out, and the streams over-flowed: can he give bread also? can he provide flesh for his people?

It is observable, that when 20
they were athirst, by the rod in Moses's hand he had struck the flinty rock, so that water immediately rushed forth with the greatest violence, and streamed in the largest plenty: and that they had murmuring enquired, if element in a drought, yet can he further give bread in an uncultivated barren desert? Has he any expedients to accommodate his people with more nourishing victuals, or provide them flesh-meat.

21. Therefore the LORD heard this, and was wroth, so a fire was kindled against Jacob, and anger

For its peculiar indecency 21
and horrid impiety the Omnipotent God noticed and highly resented this provoking language: so a fire to sacrifice

^f The original translated *fæsh* sometimes signifies *leaven-tubs*, or kneading-troughs: in which a piece of fermented dough was left, and the whole thereby contracted a proper acidity or sourness. It is remarked, that the psalmist does not always precisely observe the order of time: the raining of manna being rehearsed after the smiting of the rock, which yet in exact order of time was before it.

SECT. 58. them was immediately kindled against the off-spring of ^{PSALM} Jacob; and judgments expressive of a violent indignation fell upon and destroyed the children of *Israel*.

22 For it was exceeding plain, that after all the miraculous evidence he had given, how he would certainly issue all matters for their benefit, they were not convinced: they did not depend upon him; nor could by any means be persuaded, that they were secure, and their wants should be supplied by means of his protection and favour.

23, 24 Their minds were not established what was in his power, though they had beheld him command and the clouds instantly obey: though before their eyes he had opened heaven's everlasting portals; and poured down manna like showers of rain upon them for aliment; and instead of their usual grain, the produce of the earth for bread, given them the purer corn of heaven.

25 What may seem wonderful almost incredible, the men of that generation did for some time live upon a kind

anger also came up against Israel:

22. Because they believed not in God, and trusted not in his salvation.

23 and 24. Tho' he had commanded the clouds from above and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven.

25. Man did eat angel's food: he sent them meat to the full.

kind of diet, that was excellent like that esteemed to be
peculiar to a more refined species, even that of the blessed angels: he furnished out for them a table, with the choicest provisions, and as to plenty with a profusion to their satiety.

SECT. 58.
PSALM
lxxviii.25.

26. He caused an east-wind to blow in the heaven: and by his power he brought in the south-wind.

From his treasures in the upper regions, he dispatched an east-wind to move impetuously through the sky, or drive forward with the utmost rapidity and fury: and by his prevailing strength he led on the south-wind's turbulent blasts in a particular direction for this end of his providence.

27. He rained flesh also upon them as dust, and feathered fowl like as the sand of the sea.

Thus he found means to rain down animal food upon them, in such abundance as if it had been common dust: and feathered fowl like as the sand of the sea for numbers.

28. And he let it fall in the midst of their camp, round about their habitations.

He caused them in the greatest plenty to fall in the midst of that spot of ground where they lay encamped; and all around their tents that they might every where be found and easily taken.

Whereupon they scrupled not in common meals to fare on these delicious morsels;

29. So they did eat and were well filled: for he gave them their own desire.

SECT. 59. to feed eagerly and indulge
 to a degree of luxury: for the
 PSALM
 lxxviii. 29. quantities he sent were abund-
 dantly sufficient to satisfy and
 pall the most gormandizing
 appetites.

30, 31. Nevertheless, their lusts
 were not subdued nor had
 they by a true repentance
 obtained the government of
 their irregular desires and
 most perverse longings: but in
 the instant of their inordinate
 gratification, the divine dis-
 pleasure, by the natural effect
 or some positive punishment,
 fell upon them and slew the
 most corpulent among them:
 and dropt as mortally wounded
 the flower of their youth, and
 picked men out of the tribes
 of the children of *Israel*.

32. All this did not hinder but
 they still persisted to deviate
 from the right way of virtue
 and happiness: they neither
 relied on nor were willing to
 acquiesce in the divine pro-
 vidence, notwithstanding the
 greatest diversity of amazing
 evidences, produced before
 their eyes in order to strength-
 en their faith and settle their
 entire affiance.

33. The consequence was, that
 the promise given them upon
 their

30 and 31. They
 were not estranged
 from their lust: but
 while their meat
 was yet in their
 mouths, The wrath
 of God came upon
 them, and slew the
 fittest of them, and
 smote down the
 chosen men of Israel.

32. For all this
 they sinned still: and
 believed not for his
 wondrous works.

33. Therefore their
 days did he consume
 in vanity, and their
 years in trouble.

their obedience and fidelity, SECT. 58.
 of a happy settlement in the
 land of Canaan, through their
 own defects and offences was
 never fulfilled to them: but
 that generation spent all the
 days of their lives in tedious
 travels and fruitless labours;
 and their years under frequent
 sudden alarms, in perpetual
 consternation, hurry and con-
 fusion.

PSALM
lxxviii. 33.

S E C T. LIX.

Their behaviour under adversity. Their insincerity.

The Divine mercy. Their impiety and ingratitude in not preserving due memorials of his signs in Egypt; and their redemption from that house of bondage. Their settlement in the land of Canaan. Infidelity, idolatry, wars, captivity. Restoration, and flourishing condition under the reign of king David. Ver. 34, to the end.

PSALM lxxviii. 34.

WHEN he slew them, then they sought him: and they returned and enquired early after God.

PSALM lxxviii. 34.

WHEN numbers of SECT. 59.
 them fell by any re-
 markable calamity, the alarm-PSALM
lxxviii. 34.
 ed survivors put on a most
 devout and solemn appear-
 ance: they professed repen-
 tance, and early crowded the
 sanctuary to acknowledge
 their errors, and by the ut-
 most ardour of supplication
 avert divine judgments.

SECT. 59. On those dreadful occasions, their memories were not so treacherous, but they readily and freely owned that their stability, strength and safety depended on the eternal Being: and that they had no other but the high God, whom they could confide in as their deliverer and avenger.

36 But in truth it was only for the time that they gave good words; and entreated mercy with nothing but gross deceit and the vilest flattery: in all their professions and most solemn promises they never intended to perform any thing.

37 For they were no more than the effect of their present awakened fears, and always subsided when the danger was removed; their understandings were not rationally convinced, their minds deeply impressed, nor their resolutions fully determined to act sincerely with him: nor had they any steadiness and faithfulness in them to keep inviolate their most sacred compact, and act up to the terms in leading sober and virtuous lives, whereupon the Almighty engaged to be their God.

35. And they remembered that God was their rock; and the high God their redeemer.

36. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37. For their heart was not right with him, neither were they stedfast in his covenant.

38. But he being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time & turned he his anger away, and did not stir up all his wrath.

This was their real shock-
ing temper and character, Sect. 59.
PSALM
lxviii.38.
neither could the great heart-
searcher be unacquainted therewith; yet owing to his inconceivable everlasting compassion, by gentler corrections he atoned for, and prevented their evil courses and habits from growing upon them and incurring greater guilt and punishment; so that they proceeded not to a total degeneracy that must have ended in their entire destruction: yea, in a multiplicity of instances did he put a stop to executions, as it were appease and restrain his anger, and did not suffer his most dreadful vengeance to be aroused to seize or strike them.

39. For he remembered, that they were but flesh; a wind that passeth away and cometh not again.

For it was always obvious to his certain and unerring view of what weak and feeble mortal and corruptible materials they were formed as to their bodily constitution; which he could easily any

Z 4

time

^s Literally, *he multiplied to turn out of the road of his anger, &c.* — as an Hebraism it is rendered, *magnopere iram suam sedavit, vel strenue curavit ut cohiceret eam.* He greatly calmed his anger, he took the utmost care to restrain it: or when it was upon the road to destroy them he turned it another way.

SECT. 59. time demolish, and which in
 course of itself would shortly
 be dissolved: the invisible
 spiritual substance likewise,
 which may readily be dis-
 lodged, but is never to re-
 turn for a second probation:
 the separate state immediate-
 ly succeeding with its rewards
 and punishments.

40. Had they not been reserv-
 ed for proportional penalties
 in a future retribution, how
 immense must have been their
 sufferings? for with what re-
 petitions and aggravations
 did they disobey his com-
 mands during their forty
 years sojourning in the wil-
 derness: as it were, bind up-
 on him the heaviest burdens;
 or load and gird him with
 pain and grief in that vast
 solitude, where they were
 maintained by miracle.

41. Whatever happy and pro-
 mising alteration sometimes
 appeared in their tempers
 and behaviour, it proceeded
 only from a sudden impulse
 or transport of unlasting short-
 lived passion, and they spee-
 dily relapsed into their for-
 mer dissatisfactions absurdities
 or abominations: they
 still intimated their surmises
 and

40. How oft did
 they provoke him
 in the wilderness,
and grieve him in the
desert?

41. Yea, they
 turned back and
 tempted God, and
 limited the holy one
 of Israel.

and required further eviden- SECT. 59.
ces, that they were under a
divine protection: and not
only prescribed to an Infal-
lible and All-sufficient God,
but circumscribed the bound-
less Omnipotence of the holy
one of *Israel*, by the narrow
limits of their own scanty
abilities or contracted weak
minds.

PSALM
Ixxviii.41.

42. Thsy remem-
bered not his hand,
nor the day when he
delivered them from
the enemy.

They did not recollect, at 42
least not duly attend to and
seriously consider, the past amaz-
ing instances of divine
power; nor the ever memo-
rable æra or truly important
period, when his extraordi-
nary interposition effected for
them a most wonderful de-
liverance from their *Egyptian*
enemy, even from *Pharaoh*
their hardened and grievous
oppressor.

43. How he had
wrought his signs in
Egypt, and his won-
ders in the field of
Zoan:

How he had determined 43
the matter of signs, in whose
influence it was to exhibit a
series of the most astonishing
works, by what he perform-
ed in *Egypt*; and the full con-
viction he gave of a prevail-
ing strength, by the extraor-
dinary tokens and unparalleled
prodigies in the fertile lands
which surround *Zoan*.

And

SECT. 59. And how he had changed
 PSALM the form and qualities of
 lxxviii.44. water into those of blood in
 the different branches of the
 river *Nile*; and all their
 springs, wells or rivulets into
 the same, so that there re-
 mained not any that was pure
 and fitting for ordinary uses.

45 He stretched forth his hand,
 and let loose upon them
 swarms of noxious insects,
 which infested and almost de-
 voured them; and frogs in
 the greatest croaking num-
 bers, which corrupted and
 entirely marred every thing
 in their way that could be
 spoiled.

46 How he had consigned
 over the earth's vegetable
 productions, with the dif-
 ferent kinds of grain, to be
 con-

44. And had
 turned their rivers
 into blood; and their
 floods that they
 could not drink.

45. He sent divers
 sorts of flies
 among them, which
 devoured them, and
 frogs which destroy-
 ed them.

46. He gave also
 their increase unto
 the caterpillar, and
 their labour unto
 the locust.

* *Bachart* interprets to be meant here the *Cynomyia* or dog-fly, a troublesome insect which creates extreme pain, penetrates the skin and sucks the blood: which has not a proboscis,—but in the room of it two teeth that it fixes deep in the skin. He further observes that כַּי does not signify a mixture or divers sorts, but this individual fly. *Hieroz.* L. IV. c. xv. xvi. p. 551, 561.

i There are said to be various species's of Locusts, and in different degrees prejudicial to the fruits of the earth: but here younger and older ones seem to be intended. See a sublime description of an invading army of them, *Joel* 2. 1—12. And of those seen in *Barbary*, *Shaw's Travels*, p. 256. 257. 258. Concerning sycomore trees, their coarse spongy texture, and the insipid taste of their fruit. See his *Supplement*, p. 96.

consumed by locusts in their Sect. 49.
caterpillar state: and what ^{PSALM}
they had taken the longest ^{lxviii.46.}
constant and unwearied pains
to bring to maturity and per-
fection, at once to fall a sacri-
fice to multiplying armies of
the strongest most voracious
and pernicious locusts.

47. He destroyed
their vines with hail,
and their sycomore-
trees with frost.

With heavy showers of 47
rattling gristed hail, he smote
the vine's generous pro-
duce, and fatally wounded its
spreading branches: and the
early buds of sycomore-trees
blasted and withered by a
nipping hoar-frost.

48. He gave up
their cattle also to
the hail, and their
flocks to hot thun-
der-bolts.

He moreover exposed their 48
herds of cattle, after a man-
ner that there was no avoid-
ing it, to the dreadful cala-
mity of hail-storms inter-
mixed with fire: and their
possessions of flocks, to the
violent flashes or deadly
penetrating strokes, of the
bolted thunder or forked
lightning.

49. He cast upon
them the fierceness
of his anger, wrath
and indignation and
trouble, by sending
evil angels *among*
them.

The most terrible instance 49
of an extreme displeasure.
utter abomination and ex-
terminating destruction, ap-
peared in the sad message
vindictive angels were charg-
ed with.

Sect. 59. Every step of the way for
 PSALM this peculiar judgment, was
 lxxviii.50. prepared and most exactly
 levelled; that it might not
 hit where it was not intended,
 nor miss an individual at
 whom it was directed: he
 abated nothing as to the
 human species in this stroke
 of mortality; but fully con-
 signed over both man and
 beast to fall, by an unsparing
 most dreadful pestilence.

50. * He made a
 way to his anger,
 he spared not their
 soul from death, but
 gave their life over
 to the pestilence.

51. In one night were slain the
 first-born of every family in
Egypt; the glory of their
 youthful vigour throughout
 all the dwellings of *Ham* their
 common founder's race.

51. And smote all
 the first-born in E-
 gypt: the chief of
 their strength in the
 tabernacles of Ham.

52. But removed his people
 with the particular care that
 a good shepherd does his
 flock: and as an herdsman
 his drove of cattle, guided
 and preserved them in the
 most regular order during
 their journeyings in the wil-
 derness.

52. But made his
 own people to go
 forth like sheep: and
 guided them in the
 wilderness like a
 flock.

53. And in perfect safety con-
 ducted them, so that they
 never had any reason to be
 apprehensive of the least evil
 or

53. And he led
 them on safely, so
 that they feared not:
 but the sea over-
 whelmed their en-
 emies.

* *He made a way*, literally *he weighed out, exactly directed his way*, in those plagues where the *Egyptians* only were slaughtered, the *Israelites* spared. Some render he proceeded against them in his anger, yet in a wise manner, in a method which his infinite wisdom directed.

or danger: but their *Egyptian* enemies pursuing them in the same course, and promising themselves the like security, were fatally disappointed and overwhelmed in the sea returning upon them.

Sect. 59.

PSALM

lxxviii 53.

54. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

And he accompanied their marches with peculiar displays of his providence, to the confines of the land of *Canaan*; where he had purposed to settle them, and place his sanctuary: even to this mount *Zion* and city of *Jerusalem*, which by his mighty power he dispossessed the *Febusites* of, to give for an inheritance to his people.

He caused them to vanish and expel the seven heathen nations; and to lay out their country by measuring lines for their own respective shares; and gave the tribes of *Israel* their tents or dwellings to reside in.

55. He cast out the heathen also before them; and divided them an inheritance by line: and made the tribes of *Israel* to dwell in their tents.

Nevertheless, as their capricious humours and passions dictated, they still prescribed to the Infinite Being, what proofs they would have exhibited of his power and providence; and egregiously trifled with, most highly provoked him: neither did they retain

56. Yet they tempted and provoked the most high God; and kept not his testimonies.

SECT. 59. retain impressions of the most solemn standing confirmations, sufficient to keep them steady to the observance of his instructions and commandments.

PSALM Ixxviii. 56. But departed from their proper province and duty of submission, reliance and obedience: and after the example of their faithless inconstant fathers, most wretchedly prevaricated with their engagements: there was something peculiarly distorted and perverse in their deviations from the plainest paths; like a writhen or a broken bow, which either lets the arrow drop, or throweth it astray, so as to deceive the aim of the archer, and never reach or nor hit the mark.

58 For, contradictory to his express command, and in avowed insult to his authority, they erected chapels and altars upon high places for the worship of idols; and as the vilest adulteress tortures with rivals her injured husband, they not only to the utmost provoked his anger, but

57. But turned back and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58. For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

¹ Either a warping bow may be meant, which throweth the arrows awry and so deceiveth: or one which of a sudden breaks and so disappoints the aim of the archer.

but moved his jealousy, emulated his supreme divinity with sculptures, and transferred his homage to images formed out of wood or stone.

SECT. 59.

PSALM

LXXVIII. 59.

59. When God heard *this*, he was wroth, and greatly abhorred Israel.

When this became publick, even so infamously notorious that the cry thereof reached heaven; as men usually act under the strongest impulses of uneasiness and anger, in the dispensations of providence it appeared, that the Almighty had rejected the children of *Israel*, as unworthy his regard, with marks of the utmost detestation.

60. So that he forsook the tabernacle of Shiloh, the tent which he placed among men.

To that degree, that like a vessel at sea wholly abandoned to be driven by the winds, he deserted and exposed the sacred dwelling of *Shiloh*, to all manner of injuries and violences: that same dwelling-place which he had settled among men, to contain the symbols of his presence and be his peculiar residence.

61. And delivered his strength into captivity, and his glory into the enemies hand.

And by suffering the ark to fall into the hands of the *Pbilistines*, in effect surrendered all their strength and confidence; their enemies now possessed his beauty excellence and glory, vouchsafed to his people.

As

SECT. 59. As a person quite defenceless, or an handful of men surrounded, he exposed his once beloved people in unsuccessful wars to inevitable destruction: and his providential dispensations in all respects seemed marked with displeasure, against those whom he had separated from the human race, to become his own especial nation and perpetual possession.

63 As if he was peremptorily resolved upon a compleat ridance, like a devouring fire; the enemy's sword destroyed the flower of their youth, and hopes as to another generation: neither could their marriagable virgins any more receive juvenile caresses, or celebrate nuptial solemnities.

64 Ministers of God, religion and peace, not only bore arms but were slain in battle: and their distressed widows did not long survive them; mourned not their remains, or performed not for them the usual rites of sepulture.

65 As out of the profoundest sleep, at length the LOR D truly

62. He gave his people over also unto the sword: and was wroth with his inheritance.

63. The fire consumed their young men: and their maidens were not given to marriage.

64. Their priests fell by the sword: and their widows made no lamentation.

65. Then the LOR D ^m awaked as one out of sleep, and like

^m Some interpret this of God's arising to destroy the *P*hilistines and their idol *Dagon*: and the next ver. of the *hemor-*

like a mighty man
that shouteth by rea-
son of wine.

truly appeared rouzed to the ^{SECT. 59:}
most vigorous dreadful action; ^{PSALM}
^{Ixxviii.65.} like a military chief exhi-
rated with plentiful potations
of generous wine, who thun-
ders out, to arms, demands
a competitor, and exults as if
victory had already declared
for him; so manifest was the
divine Omnipotence, to vin-
dicate his name and humble
this prevaricating people.

66. And he smote
his enemies in the
hinder parts: he put
them to a perpetual
reproach.

As feeble antagonists they ⁶⁶
made precipitate retreats;
and in them received the dee-
pest and most dishonourable
wounds: by several scanda-
lous defeats, their dastardly
cowardice was branded with
the strongest marks of lasting
infamy.

67. Moreover he
refused the taber-
nacle of Joseph;
and chose not the
tribe of Ephraim.

Again as contemptible and ⁶⁷
hateful he rejected the house
and family of *Joseph*; and
never more gave preference
to the tribe of *Ephraim*, so as
to place his ark among them.

68. But chose the
tribe of Judah, the
mount Zion which
he loved.

But made choice of the ⁶⁸
tribe of *Judah* as most proper
to situate it with; the plea-

hemorrhoides with which he smote, and fixed an indelible
stain upon them: *1 Sam. v. 6. vi. 1.* It seems best to con-
nect, to understand it as a continuation of the calamities
of *Israel*; otherwise the author would suddenly break off
from, and as suddenly return to the sad detail. Vid.
Annot. ex Hebreor. Comment. Bockart. Elizroz. p. 367. et
Michael. in loc.

Sect. 59. sant hill Zien, which he had
 PSALM a much higher regard for
 lxxviii.68. than Sbileb.

69. And Solomon, to raise him
 not a moveable tabernacle
 but a settled temple, for
 strength, stateliness and magni-
 ficence resembling a castle
 or palace: resembling the
 solid earth's most stable foun-
 dation, which shall endure
 till the hand which first laid
 does finally destroy it.

70. Previous to that, from the
 same lineage he selected Da-
 vid to be his instrument and
 minister in many interesting
 and important services: and
 what is remarkable took him
 to invest him with royalty
 from the shepherd's humble
 station and rural business.

71. From an assiduous care to
 feed his flock, and more par-
 ticularly inspect the big with
 young, or the dams that had
 young, he promoted him to
 the height of civil authority;
 to be the ruler and guardian
 of his people descended from
Jacob, his peculiar possession
 sprung from Israe!.

72. Neither did he in the main
 of his character appear unworthy
 of this exalted station: for his adminis-
 tration was evi-
 dence of an inviolable inte-
 grity:

69. And he built
 his sanctuary, like
 high *palaces*, like the
 earth which he hath-
 established for ever.

70. He chose Da-
 vid also his servant,
 and took him from
 the sheepfolds.

71. From follow-
 ing the ewes great
 with young, he
 brought him to feed
 Jacob his people and
 Israel his inherit-
 ance.

72. So he fed
 them according to
 the integrity of his
 heart: and guided
 them by the skilful-
 ness of his hands.

grity; and his counsels and ^{SECT. 59:}
measures such as manifested ^{PSALM}
an excellent policy, and con-
summate vigilance and pru-
dence.

PSALM LXXIX. SECT. LX.

Uncommon devastations represented. The interposition of providence earnestly besought for the restoration of the people, and due chastisement of their heathen savage enemies. Promises to render becoming grateful acknowledgments. A psalm of Asaph. But some suppose Jeremiah to be the author. And the occasion, the destruction of Jerusalem by Nebuchadnezzar. Others refer it to the times of Antiochus Epiphanes.

PSALM lxxix. i.

O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jerusalem on heaps.

PSALM lxxix. i.

GR E A T ^{Guardian and} ^{SECT. 60:} Eternal L O R D G O D, ^{PSALM} ungodly heathens and vile idolaters have invaded thy peculiar territories: they have penetrated to the very place of thy sacred residence, and most shockingly profaned thy holy temple: they have reduced the late opulent and flourishing city Jerusalem, to an heap of perfect ruin, sepulchral rubbish, universal desolation.

They have not only slain ^{2.} thy professed worshippers, but
A a 2 exposed

2. The dead bodies of thy servants have they given to be meat unto

SECT. 60. exposed their corpses to be mangled by birds of prey: the bodies of truly excellent persons who were devoted to thy fear and service, to be devoured by wild beasts.

**PSALM
Lxxix. 2.**

unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 In the wantonness of their inhumanity, they have made a general slaughter through the whole compass of *Jerusalem*: to that degree that none were left to perform their obsequies, else the barbarians refused them these common rites.

4 As to all influence and importance abroad, we are sunk too low to expect it: so far from honour or character amongst the neighbouring nations we are neglected and despised by them: the usual topic of ridicule and derision to all around us.

5 In these deplorable circumstances, admit us most humbly to enquire, how long on account of our offences thou wilt retain thine anger? Wilt thou always do it? never intermit? Even for our impiety and wilful gross idolatry, whereof we profess our unfeigned repentance, shall thy violent displeasure for thine injured honour, like a devour-

3. Their blood have they shed like water round about Jerusalem: and *there was none to bury them*.

4. We are become a reproach to our neighbours: a scorn and derision to them that are round about it.

5. How long, Lord, wilt thou be angry for ever? shall thy jealousy burn like fire?

devouring fire burn till it have SECT. 60.
wholly consumed us.

6 Pour out thy
wrath upon the
heathen that have
not known thee, and
upon the kingdoms
that have not called
upon thy name.

Rather, as just objects of
thy most dreadful indignation,
pour full phials of it up-
on heathen nations who own
not thine existence, nor pay
thee the least homage: and
upon kingdoms that never
suplicated thy favour, con-
fessed thy providence, nor
were subject to thine au-
thority.

PSALM
lxxix. 5.6.

7. For they have
devoured Jacob, and
laid waste his dwel-
ling-place.

Truly of this stamp and ¹⁰
character are the people, who
have rioted in the lives and
fortunes of Jacob's posterity;
as lightning blasts, or an east-
wind is baleful to the earth's
produce, so have they utterly
demolished, those pleasant
places wherein we once dwelt
secure and happy.

8. O remember
not against us " for-
mer iniquities: let
thy tender mercies
speedily prevent us:
for we are brought
very low.

Proceed not, we beseech ⁸
thee, to punish for our past
deviations from duty and
virtue: be moved by thy
own most tender mercy, to
be speedy, instant, ere it is
too late, in kindly interposing
to prevent our visible ruin:
for already we are greatly re-
duced and almost exhausted.

A a 3

For

Some understand by *former or first sins*, their idolatry
in the golden calf. See Exod. xxxii. 34. concerning which
the Jews observed, there was no visitation or infliction of
punishment wherein the calf was not remembered.

SECT. 60.

PSALM
lxxix. 9.

For reasons of the honour of thy name and truth, which we confess before the whole world, O God our deliverer and only preserver, help and save us: for the sake of thy own goodness rescue us from our enemies, and be appeased and reconciled so as to cover and forgive our offences.

10. Why should thy procrastinations of succour to us in this most forlorn condition, give occasion to profane heathens, gentile people to insult and triumph saying — whereabout is the power or goodness of the God they made their boasts of? let the true God now be distinguished among *Pagan* blasphemers most conspicuously, for the exertion of his power, and a punishment correspondent to their crimes, who have most inhumanly butchered thy faithful servants.

11. Let his distresses and most piteous groans, who is confined to lonely durance in some horrid cell, plead with thee for relief: out of thine irresistible boundless power release them, who are loaded with

9. Help us, O God, of our salvation, for the glory of thy name: and deliver us, and purge away our sins for thy name's sake.

10. Wherefore should the heathen say, where is their God? let him be known among the heathen in our sight, by the revenging of the blood of thy servants which is shed.

11. Let the sighing of the prisoner come before thee, according to the greatness of thy power preserve thou those that are appointed to die.

• Literally, *the sons of death or of slaughter.*

with chains, and seemingly SECT. 60.
destined for slaughter.

PSALM

lxxix. 12.

12. And render unto our neighbours seven-fold into their bosom, their reproach wherewith they have reproached thee, O Lord.

And require our savage neighbours who derided our hopes and insulted our misery; O Immutable and Eternal Being, who dishonoured thee, require them with abundant indignity; even reproach sufficient to fill their hearts with shame and sorrow.

13. So we thy people, and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations.

So seasonable an assistance 13 and inestimable a favour to thy people, whom as a flock thou art pleased to feed and rule, will infuse obligations of a lasting gratitude: to the latest posterity we will confess thy power, and transmit memorials of thy bounty.

PSALM LXXX.

Complaint under publick troubles. A return of the favourable regard of providence humbly implored. Their circumstances represented by the similitude of a vine. This wrought up with peculiar strength and elegance. The burden of the song. An ode or psalm of Asaph directed to the musick master, to be performed upon the six stringed instrument that waited on the ark of the testimony. The occasion the same, or a like one with the former.

PSALM lxxx. 1.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock,

PSALM lxxx. 1.

In this their necessity and SECT. 60.
extreme misery, lend a PSALM
gracious ear, O most faithful lxxx. 1.
good

A a 4

SECT. 60. good shepherd of the children
 PSALM of *Israel*, to their humble
 Ixxvi. 5. supplications; thou, who by
 a peculiar conduct as thy be-
 loved flock, guidest the de-
 scendants of *Joseph*; thou
 who residest in the sanctuary
 near those striking emblems
 of heavenly splendour the
 cherubims, be pleased like
 the sun appearing in his me-
 ridian lustre, to display unto
 us in this benighted state thy
 glory, power and goodness.

2. As once thou didst signalize them, and by the token of thy presence the ark of thy covenant, which the tribes of *Ephraim*, *Benjamin* and *Manasseh* immediately followed, perform for our fore-fathers wonderful deliverances; so do thou now be excited, to shew vigour and readiness in preserving and defending us.

3. Good God, vouchsafe to give a different turn to our affairs; restore us from this most wretched captivity: favour us with the kind regard

of a flock, thou that dwellest between the cherubims, shine forth.

2. Before ^P *Ephraim*, and *Benjamin* and *Manasseh*, stir up thy strength, and come and save us.

3. Turn us again, O God: and cause thy face to shine, and we shall be saved.

^P See *Numb.* ii. 17—23. *Deut.* xxxiii. 2. The design of this psalm being, as is supposed, to desire or pray for a return from the captivity, a beautiful parallel seems run betwixt it and the delivery from *Egypt*: in which these three tribes followed immediately after the ark.

of thy providence; and our ^{Sect. 60.}
condition will be quite happy.

Sovereign of all worlds,
^{PSALM}
^{lxxx. 3, 4.} how long wilt thou reject
with indignation the humble
pleading, and most earnest
constant supplications of thine
afflicted distressed people.

4. O LORD God
of hosts, how long
wilt thou be angry
against the prayer of
thy people.

5. Thou feedest
them with the ⁴ bread of tears: and
givest them tears to
drink in great mea-
sure.

6. Thou makest
us a strife unto our
neighbours: and our
enemies laugh a-
mong themselves.

7. Turn us again,
O God of hosts, and
cause thy face to
shine, and we shall
be saved.

Disturbance, commotion ⁵
and lamentation are constant
and returning to them as the
usual times of taking food:
and as their beverage, the
greatest plenty of complaints
and miseries.

Respecting neighbouring ⁶
powers, we are constituted
the object of their animosity
or bone of their contention;
which shall be our masters
and spoil us most: and our
avowed enemies observing
how unhappily we are situat-
ed, take a peculiar pleasure
in it.

Great Director of all sta- ⁷
tions, reverse our sufferings
and return us to our native
country: favour us with the
kind regard of thy provi-
dence, and we shall soon en-
joy safety and prosperity.

As

⁴ Some understand by *bread of tears*, *bread of mourners*,
which he who eat was legally unclean and separated from
the congregation; and hereby to express their separation
by the captivity from the comforts of God's solemn worship.

SECT. 60. As transplanting a vine,
 — thou hast removed thy people from the land of *Egypt*: to make room for them thou hast dislodged the ancient heathen possessors, and put them in possession of their most pleasant fertile land.

9 As clearing the ground for it, causing it to strike deep root and spread abroad its growing branches; thou hast laid the foundation there for their increasing in numbers, and flourishing in all respects of health and vigour power and riches.

10 As the luxuriant shoots with the extensive foliage of this fruitful tree may shade or hide the mountains, and its creeping tendrils run up the height of stately cedars; so widely have they diffused and to such elevation ascended, in a respectable importance and splendid opulence.

11 As inconsiderable as their beginning, this nation have enlarged their dominions on the

8. Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it.

9. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11. She sent out her boughs unto the sea, and her branches unto the river.

* Holy writ abounds with these similes, thus Joseph is said to be *a fruitful bough, whose branches run over the wall.* Gen. xlix. 22. Job xv. 1.

* *Boughs*, i. e. *harvest boughs, boughs bearing fruit unto harvest*, meaning flourishing circumstances or the height of temporal prosperity. See Taylor's Conc. on *לְשׁוֹן* and *סְבֻּחַת*. in *Job* v. 5.

the west to the Mediterranean ^{SECT. 64.}
sea, and on the east to the ^{PSALM}
river Euphrates. ^{LXXX. 411.}

12 Why hast thou
~~then~~ broken down
her hedges, so that all
they which pass by
the way do pluck
her?

On what account then we ¹²
may lamenting enquire, as
when a vineyard's wall or
fence is broken down, and
its swelling clusters exposed
to the rude hand of every
traveller; hast thou withdrawn
thy wonted protection,
and subjected us to be ra-
vaged by all that please to
do it.

13. The ^c bear
out of the wood
doth waste it; and
the wild beast of the
field doth devour it.

In this abandoned condition ¹³
as the wild boar digs up the
earth all around it, and strok-
ing beasts of prey from the
adjacent country ravenously
feed upon it; so alas! have
savage usurpers and common
plunderers enslaved our per-
sons, rioted in our wealth,
and ruined our dwellings.

14. Return, we
beseech thee, O God
of hosts: look down
from heaven, and
behold, and visit
this vine;

Great God, who musterest ¹⁴
the armies on high, and
assigns their several stations,
return with kind affections;
from thy throne of ineffable
glory deign to cast an eye
of regard and concern, to
resume the charge of thy be-
loved people, as a tender
bleeding vine, and preserve
them from irreparable ruin.

As

^c Boar is interpreted of the king of Assyria. The wild
beast his officers and soldiers.

SECT. 60.

PSALM
lxxx. 15. As the stem or base which supports the whole tree, do thou guard our civil constitution which is of thy own planning and establishing: and especially the grand repository of our laws, even the city *Jerusalem* and the temple, which thou hast fortified for them and the emblems of thy presence to be secure in.

16 They are, as a vine cut down and withered, now laid waste by fire: and any degree of further desolating providences must involve root and branch, temple and people in one common fate of irretrievable destruction.

17 To avert which, do thou favour his designs whom thou hast invested with supreme authority, and determined our attention to as our principal human dependance, even this young prince; whom we hope and trust that thy providence hath most opportunely raised, to be the author both of our deliverance and of our reformation.

18 Consequent of which, we will never more revolt from the

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

16. *It is burnt with fire: it is cut down: they perish at the rebuke of thy countenance.*

17. Let thy hand be upon the § man of thy right hand, and upon the son of man, *whom* thou madest strong for thyself.

18. So will not we go back from thee: quicken us, and we will

§ This stock of his own planting and man of his own raising, some understand to be *Josiah* by the character of vigour and the reformation that seemed to depend on him.

will call upon thy name.

the laws of virtue and true religion into contrary courses: Sect. 60.
PSALM
lxxxi. 18.
animate us with new life and vigour by a restoration to prosperity, and we engage in our future thankfulness and obedience, to ascribe the highest honour to thy name, perfection and benevolence.

19. Turn us again, O Lord God of hosts: cause thy face to shine, and we shall be saved.

O thou who governest all the orders and whole immensity of thy formations, graciously return us to our former happy state: be only reconciled to and shew thy regard for us, and our speedy enlargement safety and compleat felicity of course follow.

PSALM LXXXI. SECT. LXI.

The people invited conformably to an express precept to celebrate the divine praises. Honourable mention made of extraordinary favours, respecting Egypt and the wilderness. Reference to a solemn charge given against idolatry, with the promises annexed to its due observance. The sad consequences of its past neglect. Exhortation to regard it for the future, strengthened with the assurance of successes and prosperity. A poetick composition of Asaph directed to the musick master to be performed upon the harp, or to the tune gittith. The occasion the solemn feast of trumpets.

PSALM lxxxi. 1.

SING aloud unto God our strength: make a joyful noise unto

PSALM lxxxi. 1. Sect. 61.

PSALM
lxxxi. 1.
IN exalted strains sing the praises of the most high God

Sext. 61. GOD our grand supporter
and Almighty Guardian: as
unto the God of Ja-
cob.

PSALM
Lxxi. 1. sounding an alarm, or shout-
ing for victory, raise to the
highest pitch your acclama-
tions, in honour of him who
peculiarly protects Jacob's
descendants.

z On this solemn occasion
employ the noblest compo-
sitions for psalmody; and
give the utmost advantage to
your chanting voices by the
choicest instruments; the
sounding timbrel, the plea-
sant harp and the charming
psaltery.

3 In the longest loudest blasts
of it, ye ministers of the sanctu-
ary, make the trumpet
heard

z. Take a psalm
and bring hither the
timbrel, the pleasant
harp with the psal-
tery.

3. Blow up the
trumpet in the new
moon, in the time
appointed on our ^u
solemn feast day.

^u This was an annual festival expressly enjoined by the Law of Moses, *Lev. xxiii. 24.* and was observed upon the first day of the seventh month, called *Tisri*; answerable to parts of our *September* and *October*: it was the beginning of the civil year, and might properly be called new-years-day. It is expressly called a sabbath, and was a very solemn day, on which no servile work was to be done, only provision made for their meals, which were usually very liberal at this time; and among other dishes, they served up to the table a ram's head, in memory of that ram that was sacrificed in the room of *Iaac*, which they fancy was upon this day. This was the chief new-moon of the whole year; not only because of the additional sacrifices and the greater solemnity of blowing trumpets from sun-rising to sun-set; but because it fell at a time when all the fruits of the earth were gathered in. And *Lewis* explains this blowing of trumpets as a memorial of the creation of the world, which is supposed to have been in autumn; whence

heard far and wide, on the Sest. 61.
return of this sabbath; this ^{PSALM}
important new moon or first
day of the seventh month;
this season which is peculiar-
ly sacred to the extraordinary
solemnities of our holy re-
ligion.

4. For this was
a statute for Israel,
and a law of the
God of Jacob.

For this rests upon the authority of an early positive institution, prescribed for the standing observance of the children of *Israel*; a rule or order with particular directions, rendered obligatory by the express command of the God of *Jacob* to be performed to his honour.

5. This he ordained in Joseph
for a testimony when
he went out through
the land of Egypt:
§ where I heard a
language that I un-
derstood not.

By a peremptory declaration he constituted it to be a settled and invariable law for the off spring of *Joseph*, when by a series of wonders he discharged them from *Egyptian* bondage: saying, to shew them that I disapprove of their usage and slavery, my providence shall speak the language of a matchless power whereat all men may marvel.

By

whence they anciently began their years at this time, as the eastern people do at this day. *Heb. Antig.* B. IV.

P. 591—594

§ Some interpret this of a corrupted language or jargon of part *Hebrew* part *Egyptian* idioms, such as was almost unintelligible.

SECT. 61.
PSALM
xxxi. 6.

By my own efficiency or superior power I removed their oppressed shoulders from the intolerable burdens, their unrelenting task-masters had long imposed upon them: their hands were entirely free'd from the galling drudgery of carrying the labourers baskets.

7 Under peculiar necessities and distresses, you only asked my kind assistance and it was granted, you were instantly extricated from them; you invoked my protection and conduct, I answered by that most black and dark cloud, the repository of my thunder, which guided your marches and struck terror into your enemies: for a short season I exercised your patience, but I fetched you streams of water out of the rock at Meribah.

8 O my beloved people, seriously attend, and I will solemnly declare or protest unto you maxims of true instruction and the most interesting

6. I removed his shoulder from the burden: his hands were delivered from the * pots.

7. Thou calledst in trouble, and I delivered thee: I answered thee in the secret place of ^x thunder: I proved thee at the waters of Meribah. Selah.

8. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

* Pots, the baskets or panniers in which they carried the clay or bricks.

^x Thunder, is not improbably understood of the terrible thunderings and lightnings at Sinai, and by delivering, relieving the people from this fear. See Exod. xx. 18. Deut. v. 23. Heb. xii. 19. It has been rendered, out of the secret place, i. e. heaven, with *er* by thunder.

resting important admonition: O ye descendants from the faithful *Israel* that I could hope you would digest and observe my lectures.

In order that I may be the sole object of your sacred confidence, and ever ready to defend you, it is absolute necessary and what I do indispensably require, that an heathen idol shall never be found amongst you: all communication with those false objects of homage must be utterly renounced, neither are you allowed to introduce into my worship novel rites or foreign customs.

10. I am the Lord thy God, which brought thee out of the land of Egypt, open thy mouth wide, and I will fill it.

'Tis my prerogative to be independent and all-presiding: and alone I have appeared adequate to all purposes of Deity respecting you, when I accomplished your deliverance from a most miserable bondage in the land of *Egypt*: I am still able to protect and defend you: acknowledge that I am, and uniformly obey my laws, then enlarge your desires and I will gratify them, multiply your petitions and I will assuredly grant them.

SECT. 61. But as if I was either unable or unwilling to do it, my people have been deaf to my kindest advices: and the children of *Israel* refused me their consent to govern them, carried it with such remarkable deficiency of filial duty, that they could not consistently expect my paternal care.

12. Being thus highly imprudent undutiful and intractable, though with reluctance and after long forbearance, I deserted and abandoned them a prey to their own inordinate passions and appetites: and they pursued the dictates of their own frivolous inventions and extravagant devices.

13. How earnestly could I have wished, that my beloved people had but diligently attended to my sacred instructions; and the posterity of my sincere servant *Israel* uniformly observed the laws I have given them.

14. No enemies should ever have risen, that I would not early have reduced to the lowest state of subjection: and instead of correcting them with my judgments, directed the severest of them against their adversaries.

11. But my people would not hearken to my voice: and Israel would none of me.

12. So I gave them up unto their own hearts lost: and they walked in their own counsels.

13. O that my people had hearkened unto me, *and* Israel had walked in my ways!

14. I should soon have subdued their enemies, and turned my hand against their adversaries.

Rebels

15. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever.

Rebels against my righteous ^{SECT. 6.}
authority and advocates for ~~idols~~
<sup>PSALM
lxviii. 15.</sup> idols, should at least have made feigned submissions; and attempted nothing further to prejudice the friends of true religion: but their happy opportunities of the noblest improvement, and growing prosperity should have been secured and perpetuated to them.

16. He should have fed them also with the finest of the wheat: and with honey out of the rock. Should I have taunting thee.

A most bountiful provision would have amply supplied them with all things necessary and convenient: the finest wheat should have adorned their common tables; and the richest honey to satiety, flowed for them out of

B b 2 holes

* Corn, wine and oil, with milk and honey were the food and chief dainties of the early ages. These were actually the produce of this country, as they might be still in the greatest plenty by proper care and cultivation.

Their rocks and hills were anciently covered with earth and cultivated, whence they afforded a larger space of ground for cultivation, than if the country was level. For this purpose they gathered up the stones, and placed them in several lines, along the sides of mountains, in the form of walls, and by these borders supported the mould from tumbling, or being washed down, forming many beds of excellent soil gradually rising one above another, from the bottom to the top of the mountains; a form of culture of which evident foot-steps are to be seen in all the mountains of Palestine; and there is no place upon earth more fruitful, even at present, than the plain country and valleys either for the production of corn or of pasture for cattle. See Shaw's Travels, and Maundrell's journey from Aleppo to Jerusalem.

SECT. 61. holes where bees have bred
~~and swarmed in the flinty~~
 PSALM rock.
 lxxxi. 16.

P S A L M LXXXII.

God the supreme Judge. The corruption of men in authority. Justice recommended to them, and a due regard to the poor and desolate. The neglect of them the bane of government. The most illustrious of men only mortals. The Almighty addressed to rise up in judgment. A psalm of Asaph.

P S A L M lxxxii. 1.

SECT. 61. THE Infinite God inspects and presides over
 PSALM the molt august assemblies of earthly
 lxxxii. 1.

P S A L M lxxxii. 1.

GOD standeth in the congregation of the mighty : he judgeth among the gods.

God, saith the great Sir Isaac Newton, is a relative word, and has respect to servants. And Deity is the dominion of God, not over his own body, as those imagine who fancy God to be the soul of the world, but over servants.—A Being however perfect, without dominion cannot be said to be LORD God. Dr Pocock derives the Latin word *Deus* from the Arab. *Du* [in the oblique case *Di*] which signifies LORD. In this sense princes are called Gods. Moses is stiled a God to his brother *Aaron* and to *Pharaoh*, Exod. iv. 16. vii. 8. And in the same sense the souls of dead princes were formerly by the heathens called gods, but falsely because of their want of dominion. The following lines may not be unentertaining to the poetick reader.

The vulgar call us gods, and fondly think
 That kings are cast in more than mortal moulds :
 Alas ! they little know that when the mind
 Is cloy'd with pomp, our taste is pall'd to joy ;
 But grows more sensible of grief or pain.
 The stupid peasant, with as quick a sense,
 Enjoys the fragrance of the rose as I ;
 And this rough hand is proof against the thorn.

Which

earthly magistracy: as supreme ^{SECT. 61.} LORD and unerring ^{PSALM} judge he takes certain cognizance, how affairs are managed under the direction or administration, of the greatest Lords of this sublunary world.

2. How long will ye judge unjustly, and accept the persons of the wicked? Selah.

With the fullest convictions of this, how long will you continue under various pretexts to pronounce unrighteous sentences, or pass judgments that are utterly unfair; and from secular considerations spare the disturbers of society and enemies of mankind.

3. Defend the poor and fatherless: do justice to the afflicted and needy.

As justice and your important office require, do you whoever prejudices them, protect and defend the poor the fatherless and friendless: acquit from injurious charges, restore their rights and properties to people unjustly

B b 3 stript

Which rankling in my tender skin, would seem
A viper's tooth. O blissful poverty!
Nature too partial to thy lot assigns
Health, freedom, innocence and downy peace
Her real goods; and only mocks the great,
With empty pageantries.

When life or death
Becomes the question, all distinctions vanish;
Then the first monarch, and the lowest slave
On the same level stand, in this the sons
Of nature equal all —————

SECT. 6. strip of them, and quite sink
with vexation and anxiety.

PSALM Lxxii. 3, 4. Place in a state of liberty security and happiness decayed and necessitous families, who solicit your kind assistance: deliver them from the power of wretches who make no difference betwixt right and wrong, good and evil.

5 This is very plainly the authority magistrates ought to exert and their peculiar province and duty; but it is equally plain that they do not attend to it; they will not form right judgments: they proceed and persist in the greatest obscurity of voluntary ignorance and vicious obstinate error: by perplexing and confounding things and the utter subversion of all truth and good faith, the whole government of the nation is out of its proper course, and in the utmost danger of being totally subverted.

6 I have appointed you, faith the Almighty, to a station of dominion and authority: by your commission you are a kind of guardian-angels as to the liberties and privileges, rights and lives of your fellow creatures.

But

4. Deliver the poor and needy: rid *them* out of the hand of the wicked.

5. They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course.

6. I have said, ye *are* gods: and all of you *are* children of the most High.

7. But ye shall die like men, and fall like one of the ^a princes.

8. Arise, O God, judge the earth: for thou shalt inherit all nations.

But you are not therefore exempt from the stroke of mortality common to all men; nor from suddenly falling by the unsparing sword; as your superiors even the greatest potentates of this world have often done before you: when all the splendour will be vanished, but the account to be given remain.

Arise, eternal God, from thy glorious tribunal of impartial judgment, and pronounce definitive sentences upon all the multiplied inhabitants of this earthly state: for not only *Israelites* people, but all kindreds and nations are governed by thy providence, and subject to be determined of by thy last grand decision.

PSALM LXXXIII. SECT. LXII.

Address to the Almighty for succour against a sudden and violent incursion of enemies. Their prevailing power, deep counsels, and formidable strong confederacy. Destruction such as had befallen former adversaries imprecated on them. A song or psalm of Asaph. The occasion, as is supposed, the general confederacy entered into against Jehoshaphat, 2 Chron. xx.

PSALM lxxxiii. 1.

KEEP not thou silence, O God: hold not thy peace, and

PSALM lxxxiii. 1,

WHEN our emergencies are so extraordinary, ^{SECT. 62.} PSALM lxxxiii. 1.

B b 4

^a Some interpret like one of the tyrants and scourges of mankind.

SECT. 62. nary, do not thou, Almighty Being, observe a silence and be not still, O God.

PSALM
lxxxi. i.

like that kept in the grave : hold not thy peace respecting our distresses as one smitten upon the tongue or corrupted with a bribe: nor be thou, eternal God, in the hurry of our affairs to destruction, as inactive and motionless as the stillest waters or the standing pools.

2. For what should ever excite thee to a speedy and powerful interposition if not our present circumstances ; wherein thine enemies have with the utmost tumult and outrage invaded us ? and they that prefer an image or idol before the true God , so visibly prevail as to threaten to bear down all opposition.

3. Their counsels are deep and their measures most artfully concerted in order to destroy thy beloved people ; they have formed wicked designs, which are ripe for the most cruel execution against those who used to be under

z. For lo, thine enemies make a tumult : and they that hate thee have lift up the head.

3. They have taken crafty counsel against thy people, and consulted against thy ^b hidden ones.

^b *Hidden*, some interpret of the temple and sanctuary which they meant to plunder and ravage : however it is the same word which in the next ver. is rendered *cut off*, a beauty in the original which I have endeavoured to preserve in the paraphrase.

derthy protection, and to be re- SEC^Y. 62.
garded as thy hidden treasure.

PSALM

Their resolution and their lxxxiii. 3.
language has been,— come 4.
on to vigorous action, and
let us extinguish their name,
and utterly subvert their civil
constitution, that they never
more be reputed a nation or
kingdom.

4. They have said,
come, and let us cut
them off from being
a nation: that the
name of Israel may
be no more in re-
membrance.

5. For they have
consulted together
with one consent:
they are confederate
against thee.

6. The tabernacles
of Edom, and the
Ishmaelites: of Mo-
ab, and the Haga-
renes.

7. Gebal, and
Ammon, and Ama-
lek, the Philistines,
with the inhabitants
of Tyre.

8. Assur also is
joined with them:
they have holpen
the

This dreadful scheme is,
the effect of mature delibera-
tion, unanimity, and a solemn
covenant, entered into by dif-
ferent powers; not only to
work our ruin, but extirpate
thy temple and true religion.

The strong association and 6
formidable army consists of
Idumæans and *Ishmaelites* or
Arabians: of *Moabites* and
the posterity of *Abraham* by
Keturah, or *Hagar*, even
other *Arabians* who have
joined the *Ishmaelites*.

The inhabitants of the city 7
Gebal in *Phœnicia*, and the
Ammonites, *Amalekites*, *Phi-*
listines, with those former
allies of ours the *Tyrians*.

The *Affyrians* also if not 8
principals in the war, yet
furnish

^c Literally *they have cut off a covenant* in allusion to the ancient rite of cutting a sacrificed bullock in twain, laying the parts on each side at a distance, by way of solemnly confirming a mutual compact or agreement, Gen. xv, 9, 10, 17. Jer. xxxiv. 18, 19.

SECT. 62. furnish subsidies for its prosecution: they have undoubtedly dispatched succours, or auxiliaries to strengthen the Maabites and Ammonites.

PSALM LXXXIII. 8. 9 Bring defeat confusion and perdition upon them, as thou didst formerly by Gideon upon the Midianites: as to Sisera the general, and Jabin the king of the Canaanites, by Deborah and Barak in the valley or near the brook Kison.

10 Who met with a complete overthrow and dreadful slaughter, in the country of Endor near Tanaach and Megiddo; where the battle was fought, and where their dead bodies lay in heaps like compost or dunghills to fatten the earth.

11 Let the fatal end of their princes resemble that of the two great Midianites Oreb and Zeeb, who were taken and slain: yea, the certain destruction of all their chiefs be like that of the two kings of Midian, Zebah and Zalmunna who fled, were taken prisoners and fell by the sword of the LORD and of Gideon.

12 The express language of whose hostile proceedings, with

the children of Lot: Selah.

9. Do unto them as unto the Midianites: as to Sisera, as to Jabin, at the brook of Kison:

10. Which perished at Endor: they became as dung for the earth.

11. Make their nobles like Oreb, and like Zebah: yea, all their princes as Zebah and Zalmunna.

12. Who said, let us take to ourselves the

⁴ See *Judg.* vii. 25, viii. 21.

the ^c houses of God
in possession.

with the flocks and herds ^{SECT. 62.}
they have brought along with them is, let us make ourselves masters of this fertile country; and settle ourselves in these pleasant places, appropriated by Almighty God to his beloved people.

PSALM
lxxxiii. 12.

13. O my God,
make them like a ^f wheel: as the stubble before the wind.

Eternal and unchangeable ¹³ God, who hast determined our habitation here, do thou in repeated violent attacks, as the wheel thrashes the sheaves and breaks the straw, crush and beat them to pieces: let them be scattered abroad, as the stubble chaff or dust in winnowing, is dispersed before the wind.

14. As the fire burneth the wood, and as the flame setteth the mountains on fire;

As the fire kindled on or ¹⁴ near the threshing floor soon consumes them: and as the pointed flame in some eminent place rises to the utmost vehemence till it has burnt them to ashes;

Sa

* Houses of God, some render, fields of the desert, or pastures of the wilderness, as the Jews commonly styled all land deserts or wilderness that was un-tilled.

^f Some render, like a wheel down a hill which rolls with the greatest precipitancy. Some, small notes and chaff, others threshing wheels.

^g Some understand this of another simile in which thorns, briars, &c. are burnt; likewise heath and shrubs on the mountains; but a judicious critick whom I follow, of burning the stubble and chaff. The paraphrase on the ver. following will connect with, and the sense be preserved in either interpretation. See Hammond in Loc.

SECT. 62. So let thy judgments pursue as a driving tossing whirlwind; and as a sudden and sweeping hurricane throw them into the utmost consternation hurry and confusion.

15. So persecute them with thy tempest, and make them afraid with thy storm.

16. As the standing corn through an extreme droughtiness of season is contracted and shrivelled, fill their faces with ignominy and meanness: that they may hereafter act with more piety and humanity: endeavour to understand, O Immutable and Eternal God, thy perfections and providence, and conform to the laws of true religion.

17. Or if they are too degenerate and savage to be converted. Let them be totally frustrated in their designs and expectations, and suddenly seized with the most terrible alarming fears and panicks: bring the greatest reproach upon them and complete destruction.

18. That in these exemplary punishments there may be exhibited standing admonitions; and by means of them all men may be led to acknowledge, that thou truly art what thy name JEHOVAH imports,

15. So persecute them with thy tempest, and make them afraid with thy storm.

16. Fill their faces with shame: that they may seek thy name, O LORD.

17. Let them be confounded and troubled for ever: yea, let them be put to shame, and perish.

18. That men may know, that thou whose name alone is JEHOVAH; art the most high over all the earth.

imports, the self-existent and **SECT. 62.**
supreme Being, independent **PSALM**
in thy perfection and univer-**LXXXIII. 16.**
sal in thy dominion.

PSALM LXXXIV: SECT. LXIII.

The beauty and excellence of the tabernacle. Pa-
thetick warm desires expressed to be present in
that holy place. The peculiar happiness of con-
stanty residing there: Next to that, of visits
thereto at the appointed solemnities. Prayer
for opportunities of this kind: and the certainty
of the divine favour to those who conscienc-
tiously and uprightly observed them. Directed
to the master of musick to be performed on the
gath instrument; or to the tune Gittith or
wine press. A psalm for the descendants of
Korah. The occasion involuntary absence from
publick social worship: and some suppose penned
by David when he fled from Absalom.

PSALM LXXXIV. 1.

HO W amiable
are thy taber-
nacles, O LORD of
holts!

PSALM LXXXIV. 1.

LORD of earth and **SECT. 63.**
heaven, how pleasingly **PSALM**
awful and inestimably de-**LXXXIV. 1.**
sirable is that sacred house,
where the symbols of thy
presence are kept, and the
solemnities of thy worship
duly performed!

Having formerly enjoyed ²
the unspeakable privilege, I
am in the utmost uneasiness
and my spirits quite exhausted,
with

z. My soul long-
eth, yea, even faint-
eth for the courts
of the LORD: my
heart and my flesh k
crieth

¹ Crieth out, an allusion as is supposed to the jubilation
or the shout with which they went up to the feast at Jerusalem.

Sect. 62. with impatient longing ex-
pectations for the happy time,
crieth out for the living God.

**PSALM
XXXIV. 2.** when I shall be restored to the blessed courts of God's tabernacle: as in the greatest agony and misery, all that is within me utters the loudest out-cries, for a return of opportunities to pay my publick devotions to the living and true God.

3 This sad exile debars me of what is not denied to the fowls of the air — the sparrow finds sufficient room for an habitation: and the swallow convenient space for building a secure nest: laying her eggs and hatching her young, in buildings about the altars, where, **LORD** of all worlds, my ruler and preserver, acts of sacred worship are daily performed.

4 Peculiarly happy must be their situation, who as thy domestick servants constantly attend on or perpetually reside

3. Yea, the i sparrow hath foond an house, and the swallow a nest for herself, where she may lay her young, even thine * altars, O **LORD** of hosts, my king and my God.

4. Blessed are they that dwell in thy house: they will be still praising thee. Selah.

ⁱ Sparrow, the original signifies any bird or fowl: and swallow according to *Bochart* the ring-dove or wild pigeon; which flies very swiftly, and sometimes makes it's nest in high buildings.

* It has been observed, by *Mede*, *Ignatius* and others, that birds did not build in the roof of that part of the temple where the altar of incense stood, viz. just before the veil, *Exod. xxx. 6*. but in the trees which grew in the innermost court, where the altar of burnt-offerings stood, *z Kings xvi. 14. Psal. xcii. 11, 12.*

Side in thy blessed tabernacle; SECT. 62.
their whole time will be de- Psalms
lxxiv. 4.
voted to celebrate thy per-
fection and providence.

5. Blessed is the man whose strength is in thee : in whose hearts are the ways of them.

Next to them, in a truly agreeable delightful state, wherever his dwelling, is that man, who confides in thy power and goodness and enjoys thy protection : who has it truly at heart, upon every returning festival, to provide the distant tribes with suitable roads and accompany them in their journeys to *Jerusalem*.

6. Who passing through the ¹ valley of *Baca*, make it a well : the rain also filleth the pools.

Who cheerfully leave all their worldly cares, and not discouraged with what used to be the most incommodeous part of the way, travel on a raised firm path through the shrubby rough valley of *Baca*; the water being drained into one

¹ Some render the moist and weeping, or the mawberty valley, which they drain and put the waters into a regular course, even where the rain covers the pools.

Schmidius interprets the last clause etiam benedictum bds operiet se Doctor. Mudge, even *Mosab* is clothed with ponds. And explains the whole passage. "How happy the man "that feels himself invigorated by thee ; that travels the "roads that lead to *Jerusalem* with full bent of heart ! he "goes through the valley of *Baca* as full of spirit as if it "was cheared with a fountain of waters, and *Mosab* as if "it was filled with delicious ponds; [two desolate places "he supposes, through which the road lay] he grows "latter as he walks; he appears before God in *Zion*." Some render, the God of Gods, shall provide and take care of them.

SECT. 62. one course, or deep pits being
PSALM
 Ixxxiv. 6. dug to hold it; the rain also
 filleth the pools or largest
 cisterns, with sufficient plenty
 of this singular blessing, to
 quench their thirst and bathe
 their bodies.

7 As they proceed they grow
 stronger and stronger: and
 at length make a respectable
 honourable appearance before
 an Infinite Being in his sanc-
 tuary on mount Zion.

8 Most gracious Sovereign,
 regard my humble earnest
 supplications: vouchsafe an
 attentive ear and an efficacious
 answer, O thou especial
 defender and only GOD of
 the descendants of Jacob.

9 King of kings, and LORD
 of lords, be peculiar regard-
 ful of the head of our com-
 munity; vouchsafe him thy
 constant protection, upon
 whom under thee our pro-
 sperity depends; preserve him
 from dangers, and favour all
 his laudable designs, whom
 thy providence hath exalted
 to this important station.

10 Above all things restore
 him to the enjoyment of
 religious privileges, and truly
 the

7. They go from
 strength to strength,
 every one of them in
 Zion appeareth be-
 fore God.

8. O LORD God
 of hosts, hear my
 prayer: give ear, O
 God of Jacob. Se-
 lah.

9. Behold, O God,
 our shield, and look
 upon the face of
 thine anointed.

10. For a day in
 thy courts is better
 than a thousand: I
 had rather be a ^m
 door-

^m The LXX. and *Targum* seem to understand this not
 of the office of the *Nethinim* or door keepers, that were ad-
 mitted

door-keeper in the house of my God, than to dwell in the tents of wickedness.

the most momentous advantages: Indeed I do so esteem them, and prefer one day devoted to the services of thy sanctuary, before a thousand spent in any imaginable condition of absence from them: and should rather choose in the most neglected abject state to lie at the threshold, gate, or entrance of God's palace; than to be caressed by the persons, and honoured with a seat in the most magnificent pavilions of worldly men or the wicked great.

SECT. 62.

PSALM

Ixxxiv.10.

11. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

For by the light of his truth the Lord God is our constant guide to solid happiness, and by his power and providence our certain guard from danger: the everlasting God will infallibly shew the kindest affection to his faithful worshippers, and exalt them to the highest dignity: nothing that is fitting accept-

mitted in; but of the condition of the Lazaros or vilest persons that were shut out, or only allowed to lie and beg mercy at the entrance.

ⁿ *Withhold*, an elegant figure of speech where more is intended than expressed. Literally, *he will not stop any good that is approaching them*. He will be so far from regarding the progress, that he will urge forward, give the swiftest wings, or quickest dispatch to all ingredients of earthly happiness for men of integrity.

SECT. 86. able and beneficial, or that
 can constitute true and lasting
 felicity, will he refuse to or de-
 tain from them, who pay
 him rational and unfeigned
 homage; and in all respects
 act up to the rules of an in-
 violable integrity.

12 Truly blessed and com-
 pletely happy, Almighty and
 immutable God, is the wise
 and good man, who in the
 stedfast obedience of thy laws
 secures thy never failing re-
 gard and protection.

12. O LORD of
 hosts, blessed is the
 man that trusteth in
 thee.

P S A L M LXXXV.

*Peculiar national favours acknowledged. Further
 mercies implored. Expectations grounded on the
 divine goodness and faithfulness, of prosperity
 and the most distinguishing blessings. A psalm
 or hymn directed to the master of musick to be
 performed by the posterity of Korah. The occa-
 sion is supposed to be the restoration of the Jews
 from the Babylonish captivity.*

P S A L M lxxxv. 1.

SECT. 62. **M**OST gracious and
 ever-blessed God, thou
 hast shewed favour and mercy
 unto thy own dear country:
 thou hast repaired the ruined
 fortunes, reversed the heavy
 calamities and sufferings of the
 exiled descendants of Jacob,
 and

P S A L M lxxxv. 1.

LO RD, thou
 hast been fa-
 vorable unto thy
 land: thou hast
 brought back the
 captivity of Jacob.

and restored them to the land SECT. 62.
 thou promisedst to their fore-
 fathers.

PSALM
lxxxv. 1.

2. Thou hast •
 forgiven the iniquity
 of thy people, thou
 hast covered all their
 sin. Selah.

Thou hast in a great mea- ²
 sure caused the punishments
 and mischiefs brought upon
 thy people for their iniquities
 to cease; thou hast pardoned,
 and buried in everlasting
 oblivion all their numberless
 errors and transgressions.

3. Thou hast taken
 away all thy wrath:
 thou hast turned thy-
 self from the fierce-
 ness of thine anger.

As it were collecting them, ³
 thou at once hast removed to
 the greatest distance all thy
 desolating providences: thou
 hast turned them that threat-
 ened, into a quite different
 direction; or made the most
 grievous and insupportable
 of them wholly to cease, as
 if they were disannulled or
 had never existed.

4. Turn us, O
 God of our salva-
 tion, and cause thine
 anger towards us to
 cease.

Good God, who hast mer- ⁴
 cifully free'd us from a most
 galling yoke of tedious cap-
 tivity, restore us in all re-
 respects to our former happy
 state: and so entirely abolish
 all resentment, that not the
 least mark or sign thereof
 may remain.

5. Wilt thou be
 angry with us for
 ever? wilt thou
 draw

Whatever the offences have ⁵
 been that thou hast seen just
 reason

C C 2

* Literally, thou hast ~~carried~~ ^{gathered} up, bore and carried away
 the iniquity, in allusion probably to the scape-goat.

SECT. 62. reason to punish, is it possible
 thou shouldst always give
 tokens of thy displeasure?

PSALM
lxxxv. 5. Wilt thou continue to all genera-tions calamities, which are expressive of an inexorable wrath; and that tend to our destruction?

§ draw out thine anger to all genera-tions?

6 After our humiliation to the very dust, wilt thou not in mercy restore us to fresh life and vigour; that thy people may congratulate themselves upon their peculiar relation to thee, and celebrate thy loving-kindness?

6. Wilt thou not revive us again; that thy people may rejoice in thee?

7 Infinitely good GOD, make us instances to our entire satisfaction, of thy extraordinary clemency and beneficence; and graciously situate us in comfortable and prosperous circumstances.

7. Shew us thy mercy, O LORD, and grant us thy salvation.

8 I am solicitous to be acquainted what a most condescending and compassionate GOD and Father will declare concerning us; or what is fairly deducible from his perfections and the relation he stands in to us: which will doubtless be peace and the assurance

8. I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

§ *Draw*, figurative expression taken from the bands or traces in which cattle are yoked: thus it is remarked on, Job xxxviii. 31. That winter seems drawing the flowers, verdure and all the bounties and pleasures of spring and summer to destruction.

assurance of all happiness to SECT. 62.
 his beloved people, and to ^{PSALM}
 all good and pious men: up-
 on this easy and reasonable
 condition, that notwithstanding
 they have too often done
 it, they never more do re-
 lapse; or are again charge-
 able with foolishness, impiety
 and wickedness.

9. Surely his sal-
 vation *is* nigh them
 that fear him; that
 glory may dwell in
 our land.

It may be fully depended ⁹
 on, that their hopes are not
 in vain, but his time of com-
 plete deliverance is every
 day and hour coming nearer
 and nearer them that maintain
 a religious virtuous charac-
 ter; that wealth and power
 dignity and authority, may
 again take up their residence
 in our late abandoned and de-
 solate now restored and hap-
 py land.

10. Mercy and
 truth are met to-
 gether; righteousness
 and peace have
 kissed each other.

The performance of pro-¹⁰
 mises or grant of all favours
 on God's part will be pro-
 portionable to the qualifica-
 tion on ours: his mercy will
 be conformable to the degrees
 of our truth and fidelity; and
 righteousness in our courses,
 be infallibly answered with
 regard and felicity in his
 dispensations.

A general reformation shall ¹¹
 prevail, and the sincerity of

SECT. 62. virtue grow in the proper
soil of good hearts to daily
teousness shall look
down from heaven.

PSALM
LXXXV. II.

greater strength and perfection; and the divine benignity, like the shining sun, shall shed its influences on all the productions of the earth, whose fertility shall shew the truth and reality of God's promised blessing.

i2 Yea, the all-powerful and most bountiful God shall vouchsafe a regular and honest industry every thing that is truly beneficial or desirable: and in the most agreeable pleasing manner our land shall produce an abundant sustenance both for man and beast.

i3 We shall walk before him in the sincerity of our obedience; and this will place us in the good way where he makes the most ample and liberal returns of mercy and favour: or universal righteousness is falling in with the course of providence, and proceeding in that very path which he himself is pleased to walk in and to strew with blessings.

i2. Yea, the **Lord**
shall give *that which*
is good: and our
land shall yield her
increase.

i3. Righteousness
shall go before him:
and shall set us in
the way of his steps.

PSALM LXXXVI. SECT. LXIII.

Peculiar necessity, entire confidence and constant supplication, with the divine everlasting goodness, pathetically urged in order to procure favour and mercy. The Almighty Being supreme and unrivalled in all perfection. To be acknowledged and obeyed by all nations for his wondrous works. His sacred teaching requested. Gratitude expressed. Protection and compassion earnestly implored. An affectionate arbitrating address, or pleading tender supplication of David: as is supposed, when he was under affliction and persecution, either from Saul or Absalom.

PSALM LXXXVI. I.

BOW down thine ear, O LORD, hear me: for I am poor and needy.

2. Preserve my life, for I am holy: O thou my God save thy servant, that trusteth in thee.

PSALM LXXXVI. I.

O Thou supremely great and good Being, in whose just estimate innocent affliction is a powerful recommendation and virtuous misery truly sacred; now lend a kind ear and vouchsafe a most gracious answer to me, for I am extremely necessitous and distressed.

Protect and bless me, O thou God of Israel, for I am of the number of those circumcised descendants of faithful Abraham, who worship and serve thee, and whom thou hast promised to have under thy especial protection; I call upon thee as my God, and beseech thee to preserve thy

SECT 64 thy servant who is devoted
to thy fear and trusteth in
PSALM thy truth and faithfulness.
Ixxxvi. 2.

3 Deny me not thy regard
 and effectual succour, O thou
 only foundation of all exist-
 ence and happiness: for I
 am constant and most impor-
 tunate with thee for obtaining
 them.

4 By thy kind assistance pro-
 duce peace and joy in the
 restless troubled heart of thy
 faithful servant: for all my
 hopes rely on the support of
 thy power and providence.

5 And notwithstanding my
 own unworthiness, I am en-
 couraged to do this from thy
 unparalleled goodness and
 experienced mercy: thou art,
 I am an instance and it will
 always be uppermost in my
 thoughts, most ready and
 willing to pity spare and
 pardon, all who implore thy
 compassion and favour.

6 In this particular extremi-
 ty, ever-blessed God, vouch-
 safe my most zealous plead-
 ings a kind acceptance: suffer
 not a word to be lost nor
 return unregarded, of my
 affectionate tender request for
 thy speedy succour.

3. Be merciful
 unto me, O **LORD**:
 for I cry unto thee
 daily.

4. Rejoice the
 soul of thy servant:
 for unto thee, O
LORD, do I lift up
 up my soul.

5. For thou, Lord,
art good and ready
 to forgive: and
 plenteous in mercy
 unto all them that
 call upon thee.

6. Give ear, O
LORD, unto my
 prayer: and attend
 to the voice of my
 supplication.

I cannot

7. In the day of trouble I will call upon thee: for thou wilt answer me.

I cannot but, in the gloomy SECT. 64.
PSALM
Ixxxvi. 7.
dismal day when insuperable difficulties surround me, address thee as the especial opportunity for thy power to be signalized and thy promise performed: and it being agreeable to thy declarations and usual proceedings, do assure myself that thou wilt seasonably and effectually answer.

8. Among the gods *there is* none like unto thee, O **LORD**; neither *are there* any works like unto thy works.

In this and all other respects I esteem myself to be honourably distinguished from all absurd worshippers of false gods: those works of men's hands cannot afford relief, they must not enter the lists with thee the supreme Being: neither have deified heroes, the greatest earthly powers, nor even angelick hosts, ever been able to exhibit such amazing proofs of undoubted excellence and sovereign authority as thou hast done.

9. All nations whom thou hast made, shall come and worship before thee, O **LORD**: and shall glorify thy name.

From duly attending to them, surely the time shall come, Great **LORD** of the universe, when all nations, alike thy production, shall forsaking these vanities, in rites of homage and acts of obedience, confess thy name and ascribe to it all possible praises. This

SECT. 64. This is no more than their indispensable duty, for thou art inestimably good, in the highest degree great, and with infinite ease performest what is astonishing and unfathomable by a skill, and impracticable by a power less than thy own: thou indeed art **GOD** to all purposes and exclusive of all pretenders.

11. God of all wisdom instruct me fully in that right course of virtuous obedience which leads to perfection and happiness; it is my great desire to be acquainted with, and established in the regard of moral truth and righteousness: engage the very bottom of my heart and my whole soul, to do honour to thy name, keep thy laws; and with the utmost solicitude of a true sincerity avoid ever offending thee.

12. On account of this most important of all favours, most gracious God, I will express in the highest strains my unfeigned gratitude: and so long as I can reflect or think will celebrate thy bounty and goodness.

13. I can never forget it, nor reckon that I can be sufficiently

10. For thou art great, and doest wondrous things: thou art God alone:

11. Teach me thy way, O LORD, I will walk in thy truth: unite my heart to fear thy name.

12. I will praise thee, O LORD my God with all my heart: and I will glorify thy name for ever more.

13. For great is thy mercy toward me: and thou hast delivered

delivered my soul
from the ^p lowest
hell.

ly thankful for thy unspeak- ^{SECT. 64.}
able mercy, in not cutting ^{PSALM}
me off in my sins; nor assign- ^{LXXXVI. 13.}
ing me, as I truly deserved,
a place and portion with wick-
ed souls in the most dismal
part of the separate state.

14. O God, the
proud are risen a-
gainst me, and the
assemblies of violent
men have sought
after my soul, and
have not set thee be-
fore them.

At this present time, I am ¹⁴
in the utmost need of thy
special regard, for the imper-
ious and arrogant stand up
to oppose me: assemblies of
formidable terrible men, are
seeking occasions and pre-
texts to kill me: neither have
they any thing of religious
restraint to prevent it, for
they have not the least regard
to thee, nor to thy laws of
equity or mercy.

15. But thou, O
LORD, art a God
full of compassion,
and gracious: long
suffering, and plen-
teous in mercy and
truth.

Under this and all other ¹⁵
affliction, it is my only sup-
port, that thou all presiding
Deity, art a sovereign whose
nature inclines thee to the
tenderest compassion, who de-
lights to shew favour: long
deferrest the most just resent-
ment, and multipliest in-
stances of an amazing bene-
ficence, steady truth, and
inviolable faithfulness.

O return

^p Lowest hell, Hammond interprets abyss of dangers —
Peters more probably, [understanding the whole psalm as
the language of a sincere penitent, who has experienced
the divine mercy in the forgiveness of his sins] of the lower
or inferior sheol, or the place of sheol the common receptacle
of souls, destined to bad ones. Crit. Diff. p. 358.

SECT. 64. O return with the kindest aspect of thy good providence, and deal graciously with me: inspire him who is devoted to thy service with renewed strength and invincible vigour; and preserve him who is as absolutely thy property, as a slave born of his bond-woman is that of his master.

17 In what way is expedient, by some undeniable token in my favour, give full conviction that thou art on my side, to the disappointment and confusion of mine enemies: force them to acknowledge that it is unquestionable, thou assistest my weakness and wipest up my tears.

16. O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thine handmaid.

17. Shew me a token for good, that they which hate me may see it, and be ashamed: because thou L O R D, hast holpen me, and comforted me.

P S A L M LXXXVII.

The ground-work strength and magnificence of the city Jerusalem. The place of divine residence; and object of human admiration. Remarkable for eminent persons born in it. A psalm, ode or song to be performed by the descendants of Korah.

P S A L M Ixxxvii. 1.

SECT. 64. **T**H E ground, support or strength of the divine constitution and government of the Jews, is very obviously situated in the holy mountains upon which Jeru-

P S A L M Ixxxvii. 1.

HI S foundation is in the holy mountain.

Jerusalem and the temple SECT. 64.
stand.

2. The LORD loveth the ^q gates of Sion, more than all the dwellings of Jacob.

3. Glorious things are § spoken of thee,
O city of God. Selah.

4. I will make mention of Rahab, and Babylon, to them that know me: behold, Philistia, and Tyre with Ethiopia: this *man* was born there.

From placing there the <sup>PSALM
lxxxvii. 1.</sup> emblems of his presence, it _{z.} is very manifest that the Almighty preferreth worship offered him by large assemblies in that particular portion of space, before all other parts which are inhabited by the children of *Israel*.

Advantages that render a ³ town truly respectable and important, as numbers wealth and power with extraordinary privileges are declared belonging to thee; O thou city which art peculiarly appropriated to the true GOD, and most eminently distinguished by his symbols residing within thy lofty towers.

Memorials of *Egyptian* ⁴ chiefs and *Babylonish* personages shall be transmitted, and compared with principal men of *Jewish* extraction, greatly to the honour of the latter: it shall be remarked of

¶ By *gates* here some understand, houses of learning or schools for education, with which *Jerusalem* is said greatly to have abounded.

§ Mudge remarks, that as it was usual at the foundation of cities, by auguries, or otherwise to observe the will of the Gods; so here the author says that God had pronounced glorious things upon this rising city. The abrupt beginning as he styles it, of the first ver. he supposes spoken immediately upon laying the first stone.

SECT. 64. of *Pbilistia, Tyre and Arabia,*
 that one or two very extra-
 PSALM
 LXXXVII. 4. ordinary men took their birth
 there.

5 Whereas of *Zion* it shall be related to all posterity, that it gave rise to the most celebrated persons and the greatest number of them; so that a citizen thereof shall be a title of distinction: and its noblest prerogatives are that the most high God was its original founder, and ever will be its certain and immovable supporter and guardian.

6 When the great *Lord* of all shall recite his sacred records of all the generations of mankind, he shall fix a particular mark on the few worthies that this or that place gave birth to, and whose exalted merit raised them to an immortality of fame: the truly excellent from whatever quarter shall not be forgotten.

7 In proportion as they have distinguished themselves they shall moreover be celebrated; their enterprizes sung and played to, and their heroick virtue highly applauded: especially the eminent inhabitants of mount *Zion*, shall appear to have been a constant

5. And of *Sion* it shall be said, this and that man was born in her: and the highest himself shall establish her.

6. The *Lord* shall count when he writeth up the people, *that this man was born there. Selah.*

7. As well the singers as the players on instruments *shall be there: all my springs are in thee.*

stant succession; the greatest Sect. 64.
numbers; and to have far exceeded all others, for obeying and adoring the Almighty Being, as the fountain of all existence perfection and happiness.

PSALM

LXXXVII. 7.

PSALM LXXXVIII. SECT. LXV.

Complaint under heavy affliction. Its particular circumstances described. Death and its terrors approaching, and all human consolations flying. A psalm or ode directed to the musick master, to be performed by the descendants of Korah, upon wind-instruments and sung to. The tune Maschil or instruction of Heman the Ezrahite.

PSALM LXXXVIII. I.

O Lord God of my salvation, I have cried day and night before thee.

PSALM LXXXVIII. I.

A lmighty and Ever-lasting God, from whom alone deliverances and all blessings proceed; without intermission of day or night I have solicited thy regard, raised the loudest outcries for immediate succour.

Let

* *Heman the Ezrahite and Ethan the Ezrahite were some of the posterity of Zerab, 1 Chron. ii. 6. a family that were eminent for wisdom. And Bishop Patrick seems to think, they composed hymns in their captivity where they were treated most cruelly and miserably : the former probably thrown into a dungeon or dark prison. The Jewish Arab. interprets this psalm to be David's, delivered to the sons of Korab to play on instruments, and the sons of Heman to answer with their voices.*

SECT. 65.
PSALM
LXXXVIII.2.

Let my constant and most importunate supplications meet with a gracious audience; make it appear in my relief, that my exerted vehement voice of a most miserable lamentation is truly heard and answered.

3 My affliction grows beyond my utmost strength to endure; and my life touches upon the confines of a separate state, and seems entered on that unknown but endless being.

4 The matter is settled, as most people think, and my case desperate; so that they consider me in the light of one who has taken leave of every thing in this world, and is going down apace into the silent grave: I am properly compared to a man who has not strength left either to sustain or remove the burden he groans under; nor any one that is able and willing to assist him.

5 Discharged from all sublunary affairs, and unconnected with

2. Let my prayer come before thee: incline mine ear unto my cry.

3. For my soul is full of troubles: and my life draweth nigh unto the grave.

4. I am counted with them that go down into the pit: I am as a man that hath no strength.

5. * Free among the dead, like the slain that lie in the grave,

* *Free or let loose among the Rephaim, giants of uncertain original, or wicked great who perished at the deluge. The latter clause of the foregoing ver. Mudge renders, I am become as a man that hath no substance, i. e. meer shadow without solidity, such as the dead are described.*

grave, whom thou rememberest no more: and they are cut off from thy hand.

with all persons but those who have departed this life; like the slain in battle whose dead bodies rest in their sepulchres, whom thou no longer retainest in the register of the living, or who are wholly erased from the book of life: and they are removed from thine earthly dominion and providential government, in the manner that living men receive good or evil at thy hand, to be either distressed or prospered.

SECT. 65.
PSALM
lxxxviii. 5.

6. Thou hast laid me in the lowest pit, in darkness, in the deeps.

Thou hast separated and determined me to the nethermost dungeon, the dry pit or grave of those who are under ground; to utter privacy oblivion and obscurity, even to the bottom of the deepest pit or most dark dungeon.

7. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

Thy dreadful hot displeasure presseth hard upon me; and thou hast afflicted and distressed me with such a succession of calamities, as if I had been dashed and broken with the utmost violence of high-flowing waves or mountainous billows.

8. Thou hast put away mine acquaintance far from me: thou

As to any succour and assistance, my former acquaintance are by the reverse

SECT. 65. in my circumstances removed
 PSALM to the greatest distance and
 lxxxviii. 8. shyness of behaviour : on this
 account, like an idol or leper
 they have me in the greatest
 abhorrence : I am in a most
 unnatural and disagreeable
 state of confinement, that it
 is not in my power by any
 means to depart from it, nor
 recover my liberty.

thou hast made me
 an abomination unto
 them : I am § shut up,
 and I cannot come
 forth.

9 Mine eyes wear a most
 mournful languishing aspect,
 and are ready to fail me by
 reason of the extremity of
 my affliction and misery : all
 the day long, O LORD, I
 have raised the loudest out-
 cries to thee for help: in the
 most devout and ardent sup-
 plications I have spread out
 my hands before thee.

9 Mine eye mourn-
 eth by reason of af-
 fliction ; LORD, I
 have called daily
 upon thee, I have
 stretched out my
 hands unto thee.

10 Wherefore shouldest thou
 defer it till I shall be no
 more? Is there any posthu-
 mous assistance to be expect-
 ed? Wilt thou exert a kind
 of creative miraculous power
 to raise a person from the
 dead? Shall the *Rephaim* the
 ancient giants or the wicked
 who perished at the flood,
 ever enjoy a resurrection to
 happi-

10. Wilt thou
 shew wonders to the
 dead ? shall the dead
 rise and praise thee ?
 Selah.

§ An allusion probably to persons confined for leprosy,
 which rendered them subjects of abomination to their
 friends.

happiness; and to praise thee ^{SECT. 65.}
that thou hast loosed their ^{~~~~~}
adamantine chains?

PSALM
lxxxviii.

11. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction.

Is the silent grave a place ^{10, 11.}
where thy extraordinary goodness and mercy can be suitably celebrated? or thy truth and faithfulness, in a situation of nothing but ruin and destruction.

12. Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness.

Can the astonishing displays of thy wisdom and Omnipotence be rendered illustrious and glorious in the total darkness of a gloomy grave? and thy equity and bounty openly acknowledged in a land, where the memory ceases, obligations no longer bind, but all relations and connections are wholly dissolved and buried in entire oblivion.

13. But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee.

But I have cried to thee, ¹³ O my God and Father, for help in the greatest distress; and at the earliest dawn of morning shall my most zealous pleadings and pathetick supplications, meet thee to implore thy favour and mercy.

14. Lord, why castest thou off my soul? why hidest thou thy face from me.

Why, most gracious Lord ¹⁴ and maker, dost thou reject me and all I can offer in my own behalf as offensive and detestable? on what account, as hiding thy face from and

SECT. 65. unwilling to see me, dost
— thou not shew me the least
 PSALM regard?

14. 15. My condition is extremely distressful and melancholy: the hurry and tumult agitation and confusion of my thoughts are like the agonies of dissolution: and such truly are the terrors I endure, or the dangers I have to encounter as non plus all my wits, and leave me in the utmost uncertainty what to do, or which way to take.

16. Thy visible dreadful displeasure, in a series of the heaviest calamities, like a violent inundation overwhelmeth me: the horrors which have transfixed my heart, in the most miserable manner destroy me.

17. As roaring torrents of a general deluge, they continually attack and surround me: I am so hemmed in and bound up with complicated distresses as drives me to the greatest extremities: there is no way to escape, and I am not able to conflict with them.

15. I am afflicted and ready to die from my¹ youth up: while I suffer thy terrors I am distracted.

16. Thy fierce wrath goeth over me thy terrors have cut me off.

17. They came round about me daily like water, they compassed me about together.

These

¹ נָעַם Sometimes signifies *youth* from the various motions and tossings of that active state; but here most naturally, agitations tossings and hurry.

18. Lover and friend hast thou put far from me, *and* mine acquaintance into ^u darkness.

These deplorable circum- SECT. 59.
stances have moreover erased PSALM
all sentiments of pity or hu- lxxxviii.
manity from the minds of 65.
my professed friends, nearest neighbours or dearest kindred: my most intimate acquaintance care not to come near, hide themselves from seeing me.

PSALM LXXXIX. SECT. LXVI.

God's goodness and faithfulness celebrated. His covenant with David respecting himself; the succession of the Israelitish kingdom in his line, with the extraordinary advantages derived from it. The most exalted homage due to God: as supreme, unrivalled, and omnipotent; the uncontrolled ruler and universal Creator, as most just and true. The happiness of subjection and religious obedience, Ver. 1—19. To be set to the tune Maschil or an instructive song of ^w Ethan the Ezrahite. The occasion some national affliction, and probably the Babylonish captivity.

PSALM lxxxix. 1.

I Will sing of the mercies of the LORD for ever: with my mouth will I make

PSALM lxxxix. 1.

WITH pleasure atten- SECT. 66.
tion and the highest PSALM
admiration, I will for ever lxxxix. 1.
celebrate,

^u Literally, *an obscure dark place, lurking hole, or hiding place to my acquaintance*, i. e. they skulked and hid themselves, lest he should see them, request their help or implore their pity.

^w Though Heman and Ethan, Chalcol and Darda are mentioned as eminent persons for learning, 1 Kings iv. 30. 31. yet

SECT. 66. celebrate, in the most devout
PSALM and thankful songs, the ex-
 lxxxix. 1. traordinary favours and mer-
 cies, which a most beneficent
 GOD hath vouchsafed us:
 with proper expressive ac-
 knowledgments thereof, I
 will declare the faithfulness
 of thy promises; or the cer-
 tainty of their performance,
 to all the future successive
 generations of mankind.

make known thy
 faithfulness to all
 generations.

2 For I have always said and
 am fully persuaded, that what-
 ever has the solid foundation
 of thine unchangeable kind-
 ness and benevolence to rely
 upon, like the strongest build-
 ing, raised in the most re-
 gular manner and firmly con-
 structed, shall improve and
 be established throughout all
 ages: the sanction of thy
 truth and faithfulness is abun-
 dant confirmation, that it shall
 rise and shine in strength and
 magnificence, to the high-
 est elevation of the starry
 heavens.

2. For ^x I have
 said, mercy shall be
 built up for ever:
 thy faithfulness shalt
 thou establish in the
 very heavens.

3 The following express de-
 clarations is a pregnant stand-
 ing instance—I have, faith
 the

3. I have made a
 covenant with my
 chosen, I have sworn
 unto David my ser-
 vant.

yet *Maschil of Heman* and *Maschil of Ethan* seem most pro-
 bably resolved into the name of tunes.

^x *I have said*, is supposed by some to belong to the Al-
 mighty not to the psalmist.

SECT. 66.
PSALM
LXXXIX. 3.

the most high God, freely bestowed and most solemnly assured, a grant of favour to him whom I have selected from among mankind, as the choicest and the best ; I have obliged myself by oath or adjuration truly to perform it, unto *David* my professed worshipper and faithful servant.

4. Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

Thine off-spring to the latest posterity have I settled so succeed thee in power and dominion; and will maintain to them the opulence and honour of thine enlarged and truly illustrious throne, from father to son in the same line, throughout all generations. It shall infallibly be done, neither will I ever revoke it.

5. And the heavens shall praise thy wonders, O LORD : thy faithfulness also in the congregation of the saints.

And whatever wonders of power are expedient to accomplish this promise, shall certainly be performed to the admiration of the heavens, and all the powers therein : thy faithfulness shall also be celebrated in the largest assemblies of men devoted to thy fear and service.

6. For who in the heaven can be compared unto the Lord? *who* among the sons of the mighty can be

For who from among the heavenly intelligences can rank in state with, or equal in perfection to the Immense

D d 4 JEHO-

SECT. 66 JEHOVAH? Who from their
 assemblies, much less out of
^{PSALM}
 lxxxix. 6. the families of the greatest
 mortals; those Gods below,
 will contest it for pre-emi-
 nence with the Immutable
 and Eternal Deity?

7 The tremendous majesty
 of the most high God, is not
 to be approached without the
 profoundest reverence, by the
 solemn assemblies of the holy
 and righteous: and an awful
 distance observed, with the
 lowest submission and vene-
 ration in them that minister
 at his altar, or stand waiting
 in his presence to perform
 his pleasure.

8 O thou amazing Being
 who presides over this earth
 and marshallest the hosts of
 heaven, who can contest it
 with thy Omnipotence? or
 compare to thy faithfulness
 to thy promises which is most
 sacred and inviolable.

9 With a sovereign auth-
 ority, as thine absolute slaves
 thou commandest the proud-
 est billows of the most boiste-
 rous sea: when they swell
 foam and roar, and are ready
 to overflow their banks, thou
 gently soothest or sharply chid-
 est them into the profoundest
 calm. Like

be likened unto the
 LORD?

7. God is greatly
 to be feared in the
 assembly of the
 saints: and to be
 had in reverence
 of all *them* that are
 about him.

8. O LORD God
 of hosts, who *is* a
 strong LORD like
 unto thee? or to thy
 faithfulness round a-
 bout thee?

9. Thou rulest the
 raging of the sea:
 when the waves
 thereof arise, thou
 stillest them.

10. Thou hast broken Rahab in pieces, as one that is ² slain: thou hast scattered thine enemies with thy strong arm.

11. The heavens are thine, the earth also is thine: *as for* the world, and the fulness thereof, thou hast founded them.

12. The north and the ^b south thou hast created: Tabor and

Like a complete swords-man his unskilled or feeble antagonist, with infinite ease hast thou crushed and demolished the haughty Pharaoh and his whole Egyptian host: thy invincible power hath quickly dispersed thine enemies.

The magnificent and illustrious heavens are thy obsequious subjects: the solid earth is likewise thy formation and entirely dependant on thee: the whole habitable creation, and all that multiplicity and amazing variety of productions wherewith it is replenished, owe to thee its original ground-work and stability, with all their strength and vigour.

From north to south are ¹² everywhere visible effects of thy

² The Egyptian monarch could not so properly be said to be broken in pieces as one that is slain, for he actually was that one who was slain or drowned; but the words may be rendered, *as a swords-man, hero or soldier, thou hast broken, &c.* See Kennicott Diff on 1 Chron. xi. &c. p. 109. But Mudge explains, thou trodelt under foot the pride of the Egyptian crocodile, with as much ease as one treads upon the carcase of a man slaughtered in the field of battle:

^a Fulness, signifies the multitude collection or great congregation of inhabitants, destitute whereof the earth or world would be reckoned empty.

^b South, literally right hand, because when they looked east, which Jews reckoned themselves obliged to do when they pray'd, the south was on that hand. Thus the two opposite

SECT. 66. thy amazing Omnipotence; and Hermon shall rejoice in thy name.

PSALM
Lxxix. 12. from east to west all things derive from thee their virtue and glory; and shall unite their loudest voice to celebrate thy praises.

13 There is the utmost matchless force belonging to thy power: its efficiency is so full of vigour as certainly to prevail: and its determined resolute agency cannot but issue in whatever pleases thee of conquest and triumph.

14 Nevertheless a moral rectitude conducts all thine exertions and administrations; an impartial equity is the immoveable foundation of thy throne of supremacy: and wherever thy providence appears in a manner that is most acceptable to thyself, there displays of faithfulness and the greatest goodness are certain to meet us; to direct the proceeding and always lead the way.

15 In the true way of life and happiness is that obedient grateful

13. Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

14. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

15. Blessed is the people that know the joyful sound: they

posite mountains *Tabor* and *Hermon* must be interpreted east and west. *Univers. Hist.* Vol. II. p. 401. *Mudge* renders, *Tabor* and *Hermon* situated in the west and east owe all their pride and bloom to thy hand.

* *Joyful sound*, the word signifies any unusual shout or loud sound, for joy, *Psal. xxvii. 6.* as at vineyard work,

Isa.

they shall walk, O
LORD, in the light
of thy countenance.

grateful people, who in the SECT. 66.
solemnities of divine worship
properly and acceptably com-
memorate GOD's favours and
blessings: they will be care-
ful regularly to observe all
thy precepts, and they cannot
fail, most bountiful LORD,
of enjoying thy perpetual
conduct, and the perfection
of felicity.

PSALM
lxxxix. 15.

16. In thy name
shall they rejoice all
the day: and in thy
righteousness shall
they be exalted.

Under thy protection, and ¹⁶
in contemplating thy works
and ways they shall see occa-
sion to be ever cheerful plea-
sed and joyful: and in relying
upon thy truth and goodness
experience that they are pro-
moting their own advantage,
greatest power and highest
dignity.

17. For thou art
the glory of their
strength: and in thy
favour our horn shall
be exalted.

For whatever they can pre- ¹⁷
tend to of strength, firmness or
prevalence thou hast accom-
modated and adorned them
with: and if we can only
conciliate thy kind accept-
ance and favourable regard,
it follows of course that we
shall rise to importance ho-
nour and independency.

For,

I Jai. xvi. 10. for an engagement or victory; blowing of
trumpets on solemn occasions, Lev. xxiii. 24. and here
probably sacred publick festivals to congratulate extraordi-
nary favours of providence. Castellio renders, happy is the
people that knows how to praise and celebrate thee.

SECT. 66. *For, entirely from the providence and gracious influence of the supreme Being upon our designs and endeavours, proceeds our assurance of being guarded and secured from all enemies and dangers: and from the appointment unction or designation by the holy one of Israel, of him to that office, we receive our monarch or ruler who is as his vicegerent to protect and defend us.*

18. For the Lord
is our defence: and
the holy one of
Israel is our king.

S E C T. LXVII.

A prophetick vision concerning David, or an extraordinary designation of him to royalty. His qualifications. The divine establishment and protection of him. The destruction of his enemies. The enlargement of his territories. His support under difficulties. His exalted dignity. The perpetuity of blessings to his descendants. If they degenerated their correction: yet the performance of God's promises certain. Present dispensations seemingly repugnant to those promises: and publick affairs in a most calamitous state. Expostulations, and earnest prayers for a change in them. Doxology.

PSALM lxxxix. 19.

SECT. 67.
PSALM
lxxxix. 19.

WHENCE once more thou wast pleased to enter

PSALM lxxxix. 19.

Then thou spak-
est in vision to
the holy one, and
saist,

^d *Holy one, whether the prophet Samuel is not meant, who though he was not strictly speaking a king yet was gover-*

saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people.

enter into peculiar engagements for the protection of thy people, then thou declaredst, by an extraordinary way of communicating intelligence, to thy holy prophet *Nathan* in the following ever memorable expressions—
I have given your help and succour in charge to one who is eminently qualified with abilities, with virtue and piety to execute the important commission: I have raised up a young man to be invested with this authority, who is in all respects worthy of it compared with the whole body of my people.

20. I have found David my servant: with my holy oil have I anointed him,

Whatever is wanting for a governour I have found sufficiently possessed by *David*, who will be under my direction and subservient to my purposes: in the usual form of anointing with oil set apart for that intent, I have constituted him king and ruler.

To

governour of *Israel*: and the reign of *Saul*, because it was attended with some unfavourable circumstances, industriously passed over.

^c *Mighty*, as *David* was not at this time otherwise remarkable, the *Chald. Paraph.* renders eminent in the law, referring to his virtue and piety. See 2 Sam. viii.

^f Oil mixed with vermillion and applied only to anointing kings, priests, prophets and sacred things.

SECT. 67.
PSALM
lxxxix. 19.

SECT. 67. To whom I have further
settled and unalterably deter-
 mined, the continuation of
 my support and protection ;
 so long as he is prudent and
 obedient they shall never de-
 fect him : my concurrence
 and providence shall likewise
 strengthen and animate him
 to resolve with steadiness,
 and act with an invincible
 courage and magnanimity.

22 The enemy shall not be
 able by either power or policy
 to gain advantage over him :
 nor under any imaginable
 pretext, shall the most cor-
 rupt designing and perverse
 of mankind, have it in their
 power so to harass and distress
 him, that he shall not in due
 time extricate himself.

23 And as a pot that is brok-
 en or olives bruised, I will
 crush before his face his
 troublesome adversaries ; like
 one that strikes his foot a-
 gainst a stone, and stumbles
 and falls, I will overthrow,
 and inflict diseases and cala-
 mities, on them who have
 no regard or favour for, but
 utterly hate him.

24 But my most punctual fi-
 delity in keeping my pro-
 mises, and my extraordinary
 kind-

21. With whom
 my hand shall be
 established : mine
 arm also shall
 strengthen him.

22. The enemy
 shall not exact upon
 him : nor the son
 of wickedness afflict
 him.

23. And I will
 beat down his foes
 before his face, and
 plague them that
 hate him.

24. But my faith-
 fulness and my mer-
 cy *shall be* with him :
 and in my name
 shall

Shall his horn be exalted.

kindness shall attend him for SECT. 67.
his safety, and entire happiness: and in his connexion with worship of, and obedience to me he shall continually advance in wealth and power, authority and dignity.

PSALM

Ixxxix.24

25. I will set his hand also in the sea, and his right hand in the rivers.

I will greatly enlarge his dominions; which shall extend on his left hand to the Mediterranean sea, and on his right to the Euphrates, Tygris and other considerable rivers.

26. He shall cry unto me, thou art my father, my God, and the rock of my salvation.

As related to and affectionately concerned for him, in his affliction he shall freely ask my as ready succour, saying,— O my gracious Father, my most high God, and the foundation of my safety and prosperity — I can never doubt of thy goodness and power; or their exertion for my well-being and happiness.

27. Also I will make him my first-born higher than the kings of the earth.

In return for this filial duty, and impressive grateful sense of his immediate and entire dependance, I will distinguish him with all the dignity and privileges of a first-born son: and will truly exalt him above all other earthly potentates.

That

SECT. 67. That extraordinary favour
 which I design him shall moreover be exhaustless, I will continually be in the kindest acts manifesting and ever keep in store greater degrees of it; and amidst all other instabilities and vicissitudes, the promises of that engagement I have entered into with him, shall be unalterably stedfast and punctually performed.

29 His family and latest posterity, proceeding in the same regular courses, shall be established upon an unshaken and immoveable foundation; and the government remain in his line through a succession of duration like that of the heavenly revolutions, or the endless ages of eternity.

30 But if, as all men are liable to degenerate, his off-spring leave off the practice of my laws; and in their private conduct or publick administrations, are not constant in observing those most equal and just rules I have prescribed them;

31 If through a faulty negligence and unfaithfulness, those reasonable expedients of virtue and piety, my positive

28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29. His seed also will I make to endure for ever, and his throne as the days of heaven.

30. If his children forsake my law, and walk not in my judgments;

31. If they break my statutes, and keep not my commandments:

tive institutions are violated ^{SECT. 67.}
by them; and they do not ^{PSALM}
concern themselves to ob-
serve my standing precepts
of everlasting truth and righ-
teousness:

32. Then will I visit their transgression with a rod, and their iniquity with stripes.

I am bound by no pro-³²
mises to connive at their wrong behaviour; I will cer-
tainly animadver^t on and punish to reclaim them from their prevarications; and ap-
ply a proper discipline of various afflictions to correct them into an acknowledg-
ment and amendment of their habitual wilful trespasses.

33. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

But a true repentance³³ being all my view in any seeming severities, if they will be so considerate as to comport with it, I have not, nor ever will disannul my purposes of shewing an uncommon regard to *David* and his seed: there shall nothing of flaw defect or deceit be found in the truth of my declarations.

34. My covenant will I not break, nor alter the thing *that is* gone out of my lips.

My word and covenant³⁴ once plighted, shall not, like that of untrue and perfidious men, be rescinded or departed from; I will never deny or revoke what I have really spoken.

PSALM
Ixxxix. 35. Once for all have I given
the full security of a most
solemn oath upon my own
eternal and immutable recti-
tude, saying, if I frustrate
David's expectation, then all
faith and truth are perished.

36 There shall never be an
extinction of his family, but
a perpetual succession of his
descendants: and the sun shall
as soon be torn from his
glorious orb, as the kingdom
under my care and guard
rent and alienated from his
royal line.

37 As the moon is regular
and constant in its settled
motion, so firm and unshaken
shall be their support and all
the prosperity and splendour
that relies upon it: if the
luminaries on high be fixed
in their spheres, and shall
continue to be certain signs
of times and seasons so long
as the world lasts; then the
performance of God's pro-
mise to the house of *David*
may be fully depended on.

38 Notwithstanding these po-
sitive solemn assurances to the
contrary, the sad state of our
affairs

35. Once have I
sworn by my hol-
iness, that I will not
lie unto David.

36. His seed shall
endure for ever, and
his throne as the sun
before me.

37. It shall be
established for ever
as the moon, and *as*
a faithful witness
in heaven. Selah.

38. But thou hast
cast off and abhor-
red, thou hast been
wroth with thine
anointed.

6 Some understand this of the rain bow in the cloud,
constituted after the deluge as a certain sign that the earth
should never again be overflowed with waters.

affairs but too visibly shews SECT. 67.
that thou hast rejected; that thou hast done this with PSALM
marks of the utmost disdain LXXXIX. 39.
and abhorrence; that in the extremity of thine indignation like a deluge of waters, thou hast brought a series of calamities upon one of this favourite line who hath swayed the scepter.

39. Thou hast made void the covenant of thy servant: thou hast profaned his crown, *by casting it to the ground.*

That having first broken 39 the conditions on his part, thou hast utterly abolished the whole covenant entered into with thy servant: as if with the utmost contempt thou hadst thrown his crown to the ground and trampled upon it, thou hast plainly divested him of all dignity and authority.

40. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

And of all defence too; 40 for his bulwarks on the frontiers of the kingdom are utterly demolished; and his fortified towns and strongest castles nothing but an horrible waste of perfect ruin and desolation.

41. All that pass by the way, spoil him: he is a reproach to his neighbours.

Like a vineyard without 41 inclosure and common for all passengers; his territories are become an easy prey to any foreign potentate who pleases to take them in his

SECT. 67. route that he may distress
— and ravage them: and neighbouring nations who formerly
 PSALM lxxxix. 41. dispatched honourable embassies to our monarch, now deride and insult him.

42 The common enemy having been remarkably successful, is truly formidable and carries it with an high hand; and those who never were well affected to our nation or religion, have too much ground for it, and triumph in our calamities.

43 That sword which has so often cut its way through the thickest squadrons, hath lost its keen edge and invincible force: our troops no more with a genuine military ardour sustain the shock of hostile rage.

44 Like a lamp which is extinguished, the royal splendour and dignity is wholly eclipsed: and as a common footstool his throne of majesty is in the utmost degree of indignity and meanness.

45 His life and reign are so far from being long and happy,

^b Glory, *Edwards* thinks with *Mudge* that some splendid ornament, probably the mitre worn by the eastern kings is signified here.

ⁱ *Jeboiachin* who seems referred to, entered upon his reign at eighteen years old, and reigned only three years and was carried to *Babylon*, *2 Kings xxiv. 8.*

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his ^b glory to cease, and cast his throne down to the ground.

45. The days of i his youth hast thou shortened: thou hast covered

covered him with
shame. Selah.

py, that like an abandoned sinner he is cut off, at least from all publick character, in the midst of his youthful days; and goes loaded with the greatest weight of ignominy and misery.

46. How long
LORD, wilt thou
hide thyself? for
ever? shall thy wrath
burn like fire?

A speedy relief seems absolutely necessary to prevent our entire ruin: how long blessed LORD, as if thou hidest thyself, wilt thou seem unconcerned? Always? shall thy displeasure rage like a devouring fire till we are wholly consumed?

47. Remember
how short my time
is: wherefore hast
thou made all men
in vain?

Let the brevity and uncertainty of this my mortal life move thy pity: wherefore should it seem, that thou hast made us so in vain, that during it we should enjoy no satisfaction: only conflict with griefs and pains?

48. What man is
he that liveth, and
shall not see death?
Shall he ^k deliver his
soul from the hand
of the grave? Selah.

Why should we perish before the appointed time according to the usual standard, to which in the natural course of things we are continually hastning, and from which no mortal living is exempted? What man is so robust and athletick that he shall not soon experience his liability?

^k Literally, escape by slipping out of the way, or through the hands of Sheol.

SECT. 67. nes to the stroke of death?

PSALM
Lxxix.67. or so artful that by concealing himself he can escape from the power of the Sheol grave or invisible state?

49 Ever-blessed God, where are the instances of thy extraordinary beneficence, so richly experienced in former ages; and so solemnly engaged for even by oath upon thine own unchanging veracity, unto *David* and his seed?

50 Properly resent, most just Being, the vilest dishonour that is cast upon thy servants as if they had no God to save them: it fills my heart with shame and sorrow to think, in what a contemptuous manner we are treated by all the people in power, or the great Lords of this world.

51 And of the repeated and aggravated indignities and contumelies, wherewith the enemies of God and religion, have loaded the actions and character of our most gracious monarch

49. LORD, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?

50. Remember, LORD, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;

51. Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the § footsteps of thine anointed.

¹ It is supposed, that some courtiers of Nebuchadnezzar probably exasperated him against this unfortunate prince Jeboiachin by false and malicious insinuations, thereby to hasten his ruin.

§ Footsteps, the Chald. Paraph. renders the flowness of the footsteps of the feet of thy *Messiah* or anointed: and Kimchi understands it of the delays of the *Messiah*, whence the discourse was that he would never come; and all their hopes deceived them. Similar to that of *Heb.* x. 37. 2 *Pet.* iii. 9.

monarch, whom thou hast ^{SECT. 67.}
anointed.

52. Blessed be the
LORD for evermore.
Amen, and amen. ^m

Whatever be the course of ^{PSALM}
^{lxxxix. 51.} divine dispensations and state ^{52.}
of our affairs at present, we
are satisfied that in their
proper season all thy pro-
mises shall be accomplished;
and do with the utmost since-
rity ascribe to thy blessed
name everlasting praises. So
be it, so be it.

PSALM XC. SECT. LXVIII.

*The great Creator the support of all generations.
His absolute Eternity. Man mortal. The longest
life soon ended. Sudden deaths frequent. Bad
conduct sometimes the cause of them. The com-
mon standard of that generation threescore years
and ten. People's latter end too little considered.
Pious wish that they would do it more and
obtain the divine favour. A prayer, humble
arbitration, or pleading moving address of Moses
the prophet or man of God. The occasion, as
is supposed, the irrevocable decree passed. Numb.
xiv. which condemned all that were numbered
from twenty years and upward to a ling'ring
death in the wilderness: and the design their
improvement and consolation.*

PSALM XC. I.

L O R D, thou
hast been our
dwelling-place in all
generations:

S OVEREIGN LORD and ^{SECT. 68.}
Maker, thou alone hast ^{PSALM}
been our grand dependance ^{xc. 1.}
and constant support; through
all ages and generations from

E e 4

our

^m According to the Jewish division here ends the third book of psalms.

SECT. 68. our first rise or original
PSALM foundation to the present
 XC. I. period.

2. Thou indeed art the certain object of an absolute and perpetual confidence: for antecedent to the birth of aspiring mountains, the delivery and formation of this solid earth, and the adjustment of the several parts of the vast universe; even from an immeasurable and strictly eternal duration, to the same unreckoned and unbounded extent, thou art self-existent and Omnipotent, the first cause and last end of whatever has being.

3. Though mortal man must, at thy command, return to the earth out of which he was formed; nay, be reduced to the smallest dust or powder; yet at thy command he shall again revive; and in the future

2. Before the mountains were brought forth, or ever thou hadst § formed the earth and the world: even from everlasting to everlasting, thou art God.

3. Thou || turnest man to destruction; and fayest return, ye children of men.

§ *Thou hast formed, &c.* Literally, and thou earth wert in travail, or, and the earth was in travail.

|| Some render this as a deprecation, bring not men back to destruction, since thou *hast said come back*, i.e. by repentance to pardon, ye children of men. Others understand it of the resurrection, though thou convertest man, or makest him to return into the minutest particles of earth and dust, yet thou wilt afterwards raise him. This latter interpretation is favoured by some of the best Jewish commentators, and as the learned Peters from whom some part of the paraphrase is taken, is both grounded on a literal translation and makes the sense plain and clear.

future resurrection thou wilt ^{SECT. 68.}
say, return ye sons of *Adam*. —

And though this grand ^{PSALM}
^{xc. 3, 4.} event be at the distance of a

thousand or ten thousand
years, this makes no differ-
ence, for as yesterday, or as
a still shorter time even a
watch by night, it will pass
and is indeed nothing com-
pared with the everlasting
duration of an Infinite Being.

5. Thou carriest
them away as with
a flood; they are as
a sleep; in the morn-
ing they are like
gras, which grow-
eth up.

In the natural course of ⁵
things all men are but short-
lived, and in some instances
more remarkably, thou sweep-
est them away as with the
force of a resistless torrent:
death may be considered as
a sort of sleep, from whence
they shall awake in the morn-
ing of the last day fresh and
flourishing, as the herb that
renews it self.

In the morning of this im- ⁶
portant future renovation,
the righteous shall indeed
appear most verdant beautiful
and vigorous: but previous
to that, which is a reflection
enough sad and gloomy, they
are to pass through the pre-
sent distressed and dying con-
dition. And

ⁿ The division of the *Jerwif* night is well known to have been into twelve hours, these into four watches, so that a watch must be three hours.

PSALM
Sect. 7.

SECT. 68. And this evening of our life comes on apace: especially when nature's quick decays are not all, but by our sins we have provoked thy displeasure to bring upon us grievous afflictions; like a flaming fire speedily to consume us: and that extreme indignation of thine which implies in it death in all its greatest horrors.

7. For we are consumed by thine anger, and by thy wrath are we troubled.

8. From the severity of thy dispensations, it should appear that thou hast as it were placed in the strongest point of view, all our multiplied and aggravated transgressions at one heavy stroke to punish them: even our most secret defections, and revolts of our thoughts full before thee that nothing may escape due vengeance.

8. Thou hast set our iniquities before thee: our secret sins in the light of thy countenance.

9. For all the transitory days of our mortal frail lives are gone away in a round of vanities and miseries: we finish our

9. For all our days are passed away in thy wrath: we spend our years as a tale that is told.

• *Tale*, signifies thought as well as speech, and some render, vapour of the mouth quicker than one can speak, swifter than thought. Others, *our years as a spider have meditated, exercised themselves, or been employed*, viz. in weaving such webbs as the next broom sweeps away; i. e. our age is spent in fruitless labours, which presently come to nothing. The next verse is supposed more particularly to belong to those who died in the wilderness: a great number of whom could not possibly reach the age of seventy;

our years like an empty tale ^{SECT. 68.}
or scattering vapour, a mut-
tering voice or imperfect
sound.

PSALM
xc. 9.

10. The days of our years *are* three-score years and ten: and if by reason of strength *they be* four-score years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

Our age is now greatly reduced, and the fixed standard, which in common we cannot expect to exceed, threescore years and ten: and if some few by means of a stronger constitution arrive at fourscore, yet their strength serves little purpose besides enabling them to undergo greater degrees of pain and grief: in the growing difficulties of that irksome time they find a swift decay: they soon finish the whole of life's short journey: and as a flying cloud or rushing wind we suddenly pass away.

11. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

Who appears duly to attend to the effects of thy wrath or can conceive of the dreadful punishments in thy

Almighty

seventy; and those that did, probably soon felt a swift decay; but seems too short a term for the general standard in those early ages. See Pet. Crit. Diff. on Job, p. 309.

P Some interpret, God's wrath is equal to what men fear or apprehend of it, he affrights not with vain and empty terrors, but will really inflict on impenitent sinners to the utmost of his threats; others, they fall every day but no man considers and numbers his days: or as R. Moses mentioned by Aben-Ezra — *he that knows the force of thy wrath and knows how to number our days, the truth is known to him.* Peters very pertinently observes, that something seems here intimated beyond the punishments of this world; for these

are

SECT. 68. Almighty power to inflict?
 —————
 PSALM
 SC. 11. in proportion to the fear and reverence which is due to thee as the great L O R D and sovereign of the world, so may the transgressors of thy laws expect to be their punishment.

12. It is therefore infinitely important for us to know, and we beseech thee, O thou God of our lives and length of our days, to instruct us so to consider their scanty measures, as diligently to apply ourselves to thy fear and keeping thy commandments: that by making a right use of this short and uncertain space of time allotted us here, we may prepare ourselves the better for a future state.

13. Revive to happiness in that state eternal God, those who are doomed to death in this wilderness: how long ere thou shalt raise their sleeping dust? and it appear that thou hast repented thee of the evil thy servants have suffered and fully pardoned all their sins.

14. In the early dawn of that eternal day, vouchsafe us from the glorious displays of thy

12. So teach us to number our days, that we may apply our hearts unto wisdom.

13. Return, O L O R D, how long? and let it repent thee concerning thy servants.

14. O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

are what men feel and experience.
dreadful punishments of a future state?

But who knows the

thy boundless mercy entire SECT. 68.
satisfaction, and fulness of PSALM
xc. 14.
joy : that through all the
circling ages of an endless
immortality we may sing in
triumph, and rejoice with joy
unspeakable and full of glory.

15. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let our pleasure and bleſſedness, in nature and duration, bear some proportion to, rather infinitely exceed, all the afflictions and calamities we have experienced, and too much deserved in this transitory world.

16. Let thy work appear unto thy servants ; and thy glory unto their children.

Let thy godlike designs and labours, which thou hast various ways been carrying on of perfect and everlasting salvation, be at length illustriously manifest to thy servants in their own consummate felicity : and in a peculiar dignity and glory shed upon their off-spring.

17. And let the beauty of the Lord our God be upon us : and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

Let the utmost dazzling brightness of the divine favourable aspect, and final approbation be upon us in the highest degree to exalt us : and the works of our hands in conformity to thy laws, do thou follow us with, and in their effects and natural genuine recompence for ever confirm to us : yea establish us in

SECT. 68. in the enjoyment of those
peaceful reflections and no-
^{PSALM}
xc. 17. blest rewards which flow
from integrity, or a stedfast
persevering virtue and piety.

PSALM XCII. * SECT. LXIX.

Religion man's title to the divine protection, and his perfect security. Its sincere votaries the charge of angels; and their welfare and salvation ascertained by virtue of a divine promise. Supposed, designed by Moses as the former for those who should die in the wilderness, this for those who were to survive the general threat'ned destruction.

PSALM XCII. I.

SECT. 69. ^{PSALM}
xcii. 1. **H**E who is duly careful,
with a religious trust
in God's promises and a
conscientious observance of
his laws, to arm himself a-
gainst fear; may fully de-
pend, as if he dwelled within
the veil of the tabernacle,
that

PSALM XCII. I.

HE that dwel-
leth in the
secret place of the
most high, shall a-
bide under the sha-
dow of the Almigh-
ty.

* Peters remarks on this psalm that *Moses* is arming them against the fear of death by a religious trust in God, with the promise of a miraculous protection to such as trusted in him. The little ones were condemned to a forty years wand'ring for their father's sins, but with a gracious promise however, that they should at length obtain an entrance into the land of *Canaan*. Both sorts therefore, he adds, stood in need of a support and consolation, though of a different kind; and we find it given them in these two psalms. *Crit. Diff.* p. 301. It may not be improper to observe that every truly good man cannot reasonably expect the peculiar protection specified in the text.

that an especial providence SECT. 69.
shall watch over, and per-
petually defend him.

PSALM
xcii. 1.

2. I will say of
the Lord, *he is*
my refuge and my
fortress: my God;
In him will I trust.

In all cases and circum-
stances, full of this confi-
dence I will openly declare,
that when I have the divine
positive assurance, I desire no
other support: his truth is
unshaken and inviolable, and
I do and ever will entirely
rely upon it.

3. Surely he shall
deliver thee from
the snare of the
fowler, and from the
noisome pestilence.

Whosoever you are that
do make the experiment,
you shall find yourselves per-
fectly safe in it; and neither
be surprized by sudden un-
foreseen hazards, nor fall by
epidemical diseases and cala-
mities.

4. He shall cover
thee with his fea-
thers, and under his
wings shalt thou
trust: his truth
shall be thy shield
and buckler.

As chickens under the
hen's strong pinions and
brooding wings, the young-
est amongst you are certain
to be defended: as the mili-
tary man relies on his armour,
you may depend absolutely
on the truth of his word; his
faithfulness is full security as
to

* His truth, as Peters observes, meaning no doubt, that gracious promise, Numb. xiv. 31. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. Whereas of the others, their doom is repeated in the following verse, your carcases shall fall in the wilderness. Crit. Diff. p. 302. Shield and buckler is supposed to give the image of prince's life-guard surrounding and protecting him.

SECT. 69. to the performance of what-
ever he has engaged for.

PSALM
xci. 4, 5. You need not be alarmed, from those unexpected evils which the night-season sometimes produces, arrays in terror, and thereby fills the mind with an unusual perturbation: nor from those penetrating sorrows, arising from tempests, light'ning, infection, or famine, which are observed in the day-time, to be most rapid in their career, violent in their progress.

6 From the pestilence which both day and night, as walking invisibly, communicates from body to body its venomous emanations: nor from that kind of pernicious temper, which speedily corrupteth and consumeth the whole animal frame, in the heat of the day especially spreads and rages, and wherever it comes carries desolation.

7 In the prevalence of contagious disorders you will soon be accustomed to daily growing spectacles of mortality, but amidst all death's sad triumphs, you shall certainly be preserved.

5. Thou shalt not be afraid for the terror by night, *nor* for the arrow that fieth by day.

6. *Nor* for the pestilence that walketh in darkness; *nor* for the destruction that wasteth at noon-day.

7. A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8. Only with thine eyes shalt thou behold, and see the reward of the wicked.

Only you will have the discomfit of seeing with weeping eyes, those who may be dear to you fall by their own guilt; and the just sentence executed upon them, that was passed for their wicked murmurings and disobedience.

PSALM
xcii. 8.

9. Because thou hast made the Lord which is my refuge, even the most High, thy habitation.

You shall be secure on this account, that you, as I and all truly good men do, have believed the divine report, confided in the Almighty's protection, and duly observed all his commandments.

10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

You may entirely depend on his support and conduct; you, yourselves shall be effectually guarded against all harm; neither shall the respective members of your families meet with any affliction or calamity to annoy or distress them.

11. For he shall give his angels charge over thee, to keep thee in all thy ways.

For it shall be given in especial charge to the ministers of his providence, his holy angels, to keep a constant watch over all your goings out and comings in.

12. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

As officious nurses or the most tender mothers bear in their arms the dearest infants, so shall these truly benevolent intelligences, with assiduous

F f

care

SECT. 69 care and the utmost circumspection, perform their kind offices; to preserve you from all afflictive events or disastrous accidents.

PSALM
xcii. 12.

13 Under their inspection, though your wandrings be in a wilderness abounding with beasts of prey and the most noxious serpents, you shall be in no danger from them; in perfect safety you shall tread and even trample upon crush and destroy the most fierce and venomous of them.

14 Since, declares the sovereign Controller, he depends on and is entirely devoted to me, I will provide for his security: on this account, that he acknowledges my

13. Thou shalt tread upon the lion and ^s adder: the young lion and the dragon shalt thou trample under feet.

14. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

^s The learned *Bochart* thinks, these are only serpents of different sorts: and *Peters*, that there is something so particular in this that it will suit no other part of the Jewish history besides their wanderings in the wilderness; which abounded with these noxious creatures, see *Deut.* viii. 15. and yet with which we do not read that they were infested till towards the end of the forty years, when God was pleased, for the renewed murmurings of that people, to let them loose upon to chastise them. And even then immediately upon their humiliation, a miraculous remedy was provided, *viz.* a serpent of brass, fixed upon a pole, as this ingenious writer supposes, to call to their remembrance that which seems to have been the great object of their faith and hope from the fall: the promised victory over the old serpent,— and over death: the sight whereof must fill them with delight and confidence, and not with dread, *Crit. Diff.* p. 303.

my authority and is subject ^{SECT. 69.}
to my laws I will place him ^{PSALM}
beyond the reach of evil. ^{xcii. 14.}

15. He shall call
upon me, and I will
answer him: I will
be with him in trou-
ble; I will deliver
him, and honour
him.

If ever he should meet ¹⁵
with any thing that distresses
him, he shall no sooner im-
plore succour than I will
grant it: my peculiar pre-
sence is with, I will instantly
rescue, and most certainly
exalt, him to the highest
dignity and glory.

16 With long life
will I satisfy him,
and shew him my
¹⁶ salvation.

I will prolong to him an ¹⁶
happy duration to the utmost
of his wishes, either in this
world or infallibly in that
which is to come: where in
the absence of all evil, he
shall share in the great salva-
tion or enjoy everlasting life
and perfect blessedness.

F f 2 PSALM

¹ *Aben-Ezra, R. Gaon and Kimchi* interpret *salvation* as referring to the days of the *Messiah*. *Peters* properly translates *wa-acabede hu*, in the foregoing ver. glorify him. And very sensibly remarks, if we can doubt what is here meant by *long life*, we may find it well explained *Psal. xxi. 4* — If *salvation* was revealed from the beginning; and God's faithful people, all along from the fall, expected some great person through whom they should at length obtain a conquest over death, then the words *life* and *salvation* in the *Old Testament* will be no longer ambiguous: or at least may very naturally be understood of a *future* life and salvation, when the context favours such an interpretation, in short every prophecy that was understood by the *Israelites*, — was to them an intimation of another life. As on the other hand the express notices of another life to be met with in the *Old Testament* are a confirmation of the prophecies, so that they lend a mutual assistance to each other. *Crit. Diff.* p. 306.

PSALM XCII. SECT. LXX.

The importance and advantage of religious gratitude. The subject the divine favours and wonderful works of providence. The earthly minded and sensual, greatly ignorant as to futurity, and the terrible fate that is approaching the most prosperous wicked. The righteous certain to be some time happy. A lyrick ode hymn or song to be performed on the sabbath-day. The Author not improbab'y Moles.

PSALM XCII. I.

SECT. 70.
~~~~~  
PSALM  
xcii. 1.

**I**T is just and reasonable, perfectly becoming and inexpressibly beneficial for all men to confess and magnify the self-existent Being: and, O thou sovereign spirit, and center of all excellence, with elevated sentiments and the most expressive words declare thy boundless dominion and supreme perfection.

2 With the earliest dawn of morning-light, to acknowledge openly thy extraordinary and unparalleled clemency and mercy; and as often as the evening-shades return, thy constancy and inviolable fidelity to thy word and promise.

3 Farther to give all imaginable advantage and dignity.

## PSALM XCII. I.

*IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:*

2. To shew forth thy loving kindness in the morning, and thy faithfulness every night;

3. Upon an instrument of ten strings, and upon the

the psaltery; upon  
the harp with a so-  
lemn sound.

ty to the noble service, that SECT. 70.  
is in the power of art or na-  
ture, the choicest musical in-  
struments or the most charm-  
ing voices.

PSALM  
xcii 3.

4. For thou, Lord  
hast made me glad  
through thy work:  
I will triumph in  
the works of thy  
hands.

The contemplation of thy 4  
wonderful works in the hea-  
vens and the earth, afford the  
rational well-disposed mind  
a peculiar satisfaction and  
most refined pleasure; as on  
occasion of finishing harvest  
or obtaining a victory, I will  
sing exult and triumph in the  
perfection beauty and varie-  
ty, order multitude and mag-  
nificence of the displays of  
thy wisdom and Omnipo-  
tence.

5. O Lord, how  
great are thy works!  
*and thy thoughts are*  
very deep.

Maker and Lord of all, 5  
how illustrious full of wonder  
and immense in extent are  
thy operations! and the  
schemes of thy universal go-  
vernment inexplicable, in-  
scrutable by human under-  
standing, quite beyond the  
reach of mortal capacity.

6. A brutish man  
knoweth not; neither  
doth a fool under-  
stand this.

The degenerate grovelling 6  
man who is wholly taken up  
with the things that are be-  
fore him, and has no sense  
of or regard to immaterial  
objects and future invisible  
realities, considers not nor is  
concerned about these im-

**SECT. 70.** portant matters: neither doth  
 a foolish stupid and wicked  
**PSALM** one penetrate so far as to form  
 xcii. 6. proper ideas and receive due  
 impressions, either relative to  
 the grand subject I have men-  
 tioned; or that I am now  
 going to intimate.

7 It is concerning the earth-  
 ly prosperity of ungodly men  
 and its sad end; that when  
 providence suffers the high-  
 est degree of it to happen,  
 their enterprizes to be suc-  
 ceeded, their wealth abound,  
 and their state in all external  
 respects to be most flourish-  
 ing, so that they live and die  
 in the utmost luxury pomp  
 and pride, and yet are beyond  
 all bounds profane hypocri-  
 tical and immoral; there are  
 reserved for them future pu-  
 nishments: and all their per-  
 verted blessings hasten them  
 to a most terrible eternal de-  
 struction:

8 As much as they exalt  
 themselves above all that is  
 called God, and slight thy  
 laws, their glory shall die  
 with them: and thy Almighty  
 power, certain equity and  
 perfect holiness be made con-  
 spicuous to the whole world  
 in their everlasting confusion.

Which

7. When the wick-  
 ed spring as the  
 grass, and when all  
 the workers of ini-  
 quity do flourish: *it*  
*is* that they shall be  
 destroyed for ever;

8. But thou Lord,  
 art *more* high for  
 ever more.

9. For lo, thine enemies, O LORD,  
u for lo, thine enemies shall perish; all  
the workers of ini-  
quity shall be scat-  
tered:

Which will abundantly <sup>SECT. 70.</sup>  
prove thy righteousness and vindicate thy providence, <sup>PSALM</sup>  
<sup>xcii. 9.</sup> period shall certainly com-  
mence, how long soever it  
may seem delayed, when the  
greatest distinction will be  
made betwixt wicked and  
pious men, thine enemies and  
thy faithful servants: the  
former, it cannot be doubted,  
shall be debarred of future  
life and happiness, dispersed  
as chaff before the wind; or  
by a final judicial sentence  
for ever separated from the  
assembly of the just.

10. But my horn  
shalt thou exalt like  
the horn of an unic-  
orn: I shall be an-  
ointed with fresh oil.

The latter, amongst whom <sup>to</sup>  
I hope to be hereafter con-  
sidered, shall not only be  
free'd from their sufferings  
but recompenced for them,  
and advanced to the highest  
dignity: as strengthened with  
new unknown vigour, or as  
anointed with the freshest and  
most exhilarating oil, their  
condition shall be truly flou-  
rishing and their bliss eternal.

11. Mine eye also  
shall see my desire on  
mine enemies, and  
mine ears shall hear  
my desire of the wick-  
ed that rise up a-  
gainst me.

As remarkably as if the <sup>11</sup>  
dreadful scenes were present-  
ed to my external senses, and  
I beheld their agonies or  
heard their groans, shall I

F f 4                      be

<sup>u</sup> The repetition is not improbably as Edwards observes  
a spurious one, to be attributed to the carelessness of some  
transcriber.

SECT. 70. be a spectator of or fully satisfied concerning a just judgment executed upon my obstinate and incorrigible enemies according as they have deserved: and whatever of misery I could reasonably desire those to suffer who have exerted their utmost power to distress me, shall surely be inflicted on them.

12 As the palm-tree through all seasons of the year retains its verdure, so shall the man of integrity and benevolence flourish in the world of immortality: and shall resemble for growth vigour and beauty the strong cedar or the lofty pine,

Those

12. The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon.

<sup>w</sup> The trunk of the *palm-tree* is large, round, straight and lofty. The top is crowned with a large tuft of spiring leaves, about four feet long, which never fall off, but always continue upon the tree in the same flourishing verdure. The whole is very beautiful. At the bottom of the leaves, the fruit called dates, grows in clusters like grapes, sweet and agreeable to the palate. Dr Shaw says, he was informed that it is in its greatest vigour about thirty years after it is planted: and continues in the same full vigour seventy years longer, bearing all this while every year about three or four hundred pound weight of dates. It likewise yields a kind of honey, which comes under the general name <sup>לְבָנָה</sup>. *Cedar Celsius* interprets *Pine-tree*, which is tall, straight and beautiful, growing upon mountains, and in cold countries, fit for masts of ship, see *Ezek xxvii. 5.* which the *Cedar* of Lebanon cannot be; seeing it shoots into many very large branches about seven or eight feet from the ground. *Olav. Cels. Hierobol.* Part. I. p. 16. *Shaw's Trav.* p. 244. *Hiller Hieropbyt.* Part. I. p. 125. Part. II. p. 463. *Joseph. Bill. Jud. L. V. c. 3.*

13. Those that  
be planted in the  
house of the L O R D  
shall flourish in the  
courts of our God.

14. They shall  
still bring forth fruit  
in old age; they  
shall be fat and flou-  
rishing:

15. To shew that  
the L O R D is upright:  
*he is my rock, and*  
*there is no unrighteousness in him.*

Those who by their at- SECT. 70.  
tendance on publick social <sup>PSALM</sup>  
worship in the house of God xcii. 13.  
here below, are planted with  
the genuine principles of  
vital religion, and properly  
ripen'd for the eternal harvest,  
shall reap the happy effects  
of heavenly blessedness in the  
courts above.

They shall not decay on <sup>14</sup>  
account of grey hairs or be  
less fruitful the older they  
grow: no seasons of that  
glorious world shall hinder  
but as if their youth was per-  
petually renewed they shall  
bring forth fruit and be full  
of vigour and verdure.

To give undeniable evi- 15  
dence to the whole moral  
creation, that the great and  
good L O R D of all, acts con-  
formably to the strictest rules  
of truth and righteousness:  
the object of my entire con-  
fidence may ever be depend-  
ed on: under no cover, on  
no possible account will there  
ever be found in him the  
least unfairness deceit or  
iniquity.

## P S A L M X C H I I.

*The kingdom majesty and Omnipotence of God. The stability of his works and eternity of his rule. All opposition to his supreme pleasure utterly in vain. His declarations concerning the security of his holy place to be fully depended on, so long as the worshippers in it are holy and righteous. The occasion, as is supposed, some violent inundation.*

## P S A L M x c i i i . 1.

SECT. 76. PSALM  
xciii. 1. THE everlasting self-existent Deity is possessed of an universal dominion; as in royal robes he is arrayed in the most excellent majesty; the most high God is perfect in power, and with infinite ease and the quickest instantaneous dispatch does whatsoever pleases him: farther, the whole habitable earth rests by his order upon so stable a foundation, that no less power than his own, can heave it out of its place, or wrench it from its basis.

2. Ere time began, thy throne of absolute authority stood unshaken: from a duration antecedent to all sublunary measures, even from an endless eternity thou hast enjoyed the same identical permanency

## P S A L M x c i i i . 1.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

2. Thy throne is established of old: thou art from everlasting.

manency of dominion and <sup>SECT 70.</sup>  
perfection.

3. The floods have  
lifted up, O Lord;  
the floods have lifted  
up their voice; the  
floods lift up their  
waves.

Immutable and eternal <sup>PSALM</sup>  
<sup>xciii. 2, 3.</sup> Being, lawless passions, hor-  
rid impieties, and unnumber-  
ed violences, like the twel-  
ling waves, and hideous roar-  
ings of tempestuous seas,  
have prevailed, insulted thine  
authority and threat'ned thy  
moral rule;

4. The Lord on  
high is mightier than  
the noise of many  
waters, yea, than the  
mighty waves of the  
sea.

They are all utterly in vain 4  
set against the Omnipotence  
of the Infinite Being, who  
dwelleth in the highest hea-  
vens; and who, as their ab-  
solute sovereign, can raise a  
louder noise and shew a su-  
perior power to control and  
entirely suppress their utmost  
fury and madness.

5. Thy testimonies  
are very sure: holiness  
becometh thine  
house, O Lord, for  
ever.

Neither need it to be 5  
doubted, but in due time  
thou wilt do it; for thy de-  
clarations on this head, have  
the full assurance of thy own  
inviolable truth, that they  
shall certainly be accom-  
plished; the building against  
which their rage is levelled,  
is sacred to thyself and re-  
ligious purposes, and shall  
be defended; so long as those  
who worship in it are wholly  
devoted to virtue, truth and  
righteousness.

PSALM

## PSALM XCVI. SECT. LXXI.

*Appeal to the Almighty respecting the injustice and oppressions committed by men in authority. Representation of these enormities. Their support, absurd and impious principles. Afflictions and chastisement no evidences of divine rejection, but of regard and intended benefit. Iniquity, certain misery to its authors. The occasion, probably the Babylonish captivity, and the design to procure redemption.*

## PSALM XCIV. I.

SECT. 71.  
PSALM  
xciv. 1.

**U**NERRING and Eternal LORD God, who hast both the power and right to fix exact measures betwixt thy judgments and men's crimes; we thine injured and most grievously oppressed servants most humble beseech thee, to assert thy prerogative royal and inflict deserved punishments.

2. Arbiter and judge of the whole earth, appear seated on thy eternal throne of impartial justice; and testify to all the world thy righteous displeasure against a pernicious growing arrogance, in proportionably rebuking humbling entirely crushing these children of pride.

3. To what tedious long date, shall thy forbearance and permissions

## PSALM XCIV. I.

**O** LORD God, to whom vengeance belongeth, O God, to whom vengeance belongeth, shew thyself.

2. Lift up thyself, thou judge of the earth: render a reward to the proud.

3. Lord, how long shall the wicked, how long shall the wicked triumph?

missions allow them, who <sup>SECT. 70.</sup>  
make no difference betwixt <sup>PSALM</sup>  
right and wrong, to trample <sup>xciv. 3.</sup>  
on the just and triumph in  
the spoils of the innocent?

4. How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

Shall they alway thus eructate, and their wealth and power give sanction to invectives and calumnies; that are expressive of an obstinate and unrelenting malignity and intended to fix a lasting infamy? and those who unweariedly apply themselves to form and execute the most iniquitous designs, raise their haughty crests, and remain absolute Lords over us?

5. They break in pieces thy people, O Lord, and afflict thine heritage.

Good God, like crushing a thing, or breaking it into the smallest pieces, they harass and distress to the utmost thy beloved people: and lay the heaviest burdens upon thine inheritance.

6. They slay the widow and the stranger, and murder the fatherless.

Contrary to all rules of hospitality or even common humanity, they massacre desolate widows, friendless strangers, and without any relentings of pity, helpless orphans.

7. Yet they say, the Lord shall not see; neither shall the God of Jacob regard it.

Amidst these scenes of horrid barbarity, and to encourage themselves to proceed in them, they declare or presume with the highest contempt

SECT. 70. tempt of him, saying, their supreme Being shall not inspect or observe; neither shall the JEHOVAH who protects the off-spring of Jacob make us to understand, or call us to an account for it.

PSALM  
xciv. 7.

8. Be instructed you who indeed rank among mankind, but in many respects more resemble the brutal species, that have no sense of moral good or evil: and you unthinking stupid beings, when will you rise to any maturity of judgment, or what can give you strength of reason?

9. Was any thing ever more absurd and unaccountable, than the imagination that he who formed and stationed with such admirable art the curious organ of hearing should have nothing equivalent, nor any idea of sounds? he who contrived and fashioned with such inimitable skill, the most perfect of our senses, the seeing eye, should himself not at all perceive the differences of external objects.

10. He who hath promulgated laws of standing instruction to

8. Understand, ye brutish among the people: and ye fools, when will ye be wise?

9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10. He that chastiseth the heathen, shall not he correct?

\* The literal rendering is, *he that instrugeth the nations all people in the world, he that teacheth Adam giveth laws to*

correct? he that teacheth man knowledge, shall not he know?

to all nations of this world; SECT. 70.  
he who hath shewed man, <sup>the</sup>  
all men without exception  
what is good and what  
he hath required of them  
that he shall not correct  
and punish them if they be  
ignorant or disobedient?

PSALM  
xciv. 10.

11. The Lord know-  
eth the thoughts of  
man, that they are  
vanity.

Beyond all possibility of  
deception, the LORD discern-  
eth the spirits and imagina-  
tions of men, that they are  
frequently very foolish and  
extravagant; cannot secure  
their impunity, but visibly  
betray them to their own  
ruin.

12. Blessed is the  
man whom thou  
chastenest, O LORD,  
and teachest him out  
of thy law.

In the true way of lasting  
happiness is the docile humble  
man, whom by fatherly cor-  
rections thou reducest from  
his errors: and informest him  
by thy law of the knowledge,  
and habituatest him to the  
practice of virtue and piety.

13. That thou  
mayest give him rest  
from the days of ad-  
versity, <sup>y</sup> until the  
pit be digged for the  
wicked.

That after all his disqui-  
tudes and afflictions he may  
rest in peace and safety; whilst  
the wicked are ensnared in  
the error of their ways, and  
suffer that destruction which  
is prepared for them in their  
past

to all men without exception, shall be not rebuke correct or  
punish them when they are inattentive to his lectures or  
disobey his laws. Then there will be no occasion for the  
addition of our English translators.

<sup>y</sup> This here seems to signify *when* as Gen. iv. 2. Job i. 16.

SECT. 70. past ungodly and impenitent  
lives.

PSALM  
xciv. 13,  
14

For a most faithful and merciful God will not so neglect his people as always to expose them to injury; neither will he forsake his distressed inheritance, as to take no further care for it.

15 Judgment shall at length be passed in a manner that is equal and most gracious: and the future state which immediately succeeds it be to the everlasting benefit of all that are true hearted.

16 I am ready to do my part, and shew all reasonable zeal, that justice may prevail on earth; but in these degenerate times where shall I meet with proper abettors? who will rise or stir to give judgment against the wicked great? When my person or property are attacked by the powerful enemies of God and virtue, who in this world

is

14. For the Lord will not cast off his people, neither will he forsake his inheritance.

15. But a judgment shall return unto righteousness: and all the upright in heart shall follow it.

16. Who will rise up for me against evil doers? or who will stand up for me against the workers of iniquity?

<sup>z</sup> Some interpret their former sufferings shall be converted into the greatest advantages—and to this shall succeed the flourishing prosperous condition of all pious men. Others, that God hath his rounds or circuits for judgment. When he will do full justice in the sight of all honest men, who are represented as attending the train, and assisting to the pomp of execution.

is enough honest and resolute <sup>SECT. 70.</sup>  
to defend them?

17. Unless the Lord  
*Iad been my help,*  
my soul had almost  
dwelt in silence.

In numberless pressing ne-  
cessities, there is no succour <sup>PSALM  
xciv. 16,  
17.</sup>  
to be had but from the Al-  
mighty; and in my own case  
frequently, unless he had  
seasonably relieved, there was  
the smallest space betwixt me  
and the dreary abodes under  
ground where eternal silence  
reigns.

18. When I said,  
my foot slippeth;  
thy mercy, O LORD,  
held me up.

When I have actually <sup>18</sup>  
thought, destruction as un-  
avoidable, as if my foot had  
slipt with an enemy close  
behind me, most merciful  
God, thy inconceivable good-  
ness hath sustained and pre-  
served me.

19. In the multi-  
tude of my thoughts  
within me, thy com-  
forts <sup>a</sup> delight my  
soul.

When a multiplicity of <sup>19</sup>  
painful anxious thoughts have  
been tumultuously working  
in my troubled breast, enough  
almost to unhinge and quite  
distract me; the sudden change  
of affairs, or the sovereign  
consolation infused by the ar-  
guments of religion, have pro-  
duced the greatest difference  
and the most sensible pleasure.

20. Shall the  
throne of iniquity  
have fellowship with  
thee,

For thus I reflected, or this <sup>20</sup>  
sentiment was suggested to  
me, can there be any con-

<sup>a</sup> *Delight refresh, cherish, deal friendly with, make much  
of, as a nurse her child, or a parent her off-spring.*

- SECT. 70.** nection or communication  
 betwixt thy eternal throne of thee, which frameth  
**PSALM** righteousness and mercy, and mischief by a law ?  
**xciv. 20.** the sanguinary tribunal of a most unjust and cruel tyrant : who contrary to all ends of government, adopts into his system the most pernicious maxims, and under form of law produces the greatest mischief.
- 21** They assemble in troops to have the righteous and good man apprehended ; and as if he was plainly proved guilty adjudge the innocent to suffer a capital punishment.
- 22** Still I doubt not my security under the guardianship of divine providence ; which is to me in the place of an impregnable fortress ; and affords much more certain ground of safety : and with whatever rapidity and fury I am pursued, the same will prove as a rock of defence, or city of refuge, where no one can harm me.
- 23** And as to them, the mischiefs they threat'ned the upright and pious with shall fall upon themselves ; and destruction seize whilst they are perpetrating their pernicious schemes : there is no doubt but
- 21.** They gather themselves together against the soul of the righteous and condemn the innocent blood.
- 22.** But the **Lord** is my defence ; and my God is the rock of my refuge.
- 23.** And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness ; yet, the **Lord** our God shall cut them off.

but our God and most just <sup>SECT. 71.</sup>  
governour will bring them <sup>PSALM</sup>  
to condign punishment and  
a most terrible fate. <sup>xciv. 23.</sup>

## PSALM XCV. SECT. LXXII.

*Invitation to publick worship and thanksgiving,  
The Almighty the supreme Governour, and his  
people entirely dependant, reasonable grounds  
thereof. Admonition against obstinacy of carriage,  
and such provoking murmurs, as the Israelites  
were guilty of in the wilderness. The occasion,  
some suppose, bringing the ark from the house  
of Obed-Edom. Others the rebuilding of the  
temple. The author David, but the Jews say  
Moses, and confess a reference herein to the times  
of the Messiah.*

## PSALM XCV. I.

O Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

## PSALM XCV. I.

A TTEND, I beseech <sup>SECT. 72.</sup>  
you all, and with united <sup>PSALM</sup>  
hearts let us sing forth the <sup>xcv. 1.</sup>  
praises of the only living and true God: as shouting in the sheaves of harvest, or triumphing for victory, let us raise to the highest pitch our joyful acclamations to his eternal honour, on whom we entirely depend for peace and safety.

Under the strongest impressions of his perfection and providence, let us halte to present ourselves in his sanctuary; to acknowledge his favours,

**SECT. 72.** favours, and in regular compositions with exulting voices celebrate them.

**PSALM  
xcv. 2.**

3 This is truly rational, for they manifest that the **LORD** whom we adore is the most high **God**, and possessed of the greatest incommutable and eternal excellence: infinitely superior in authority to all earthly governors or even angelick powers.

4 Whose perfection extends to penetrate and direct the earth's inmost recesses or lowest caverns: the fatiguing acclivities or arduous heights of the most lofty hills are also subjected to his dominion, and moved shaken and overwhelmed at his direction.

5 The collections of water in wide seas are under his jurisdiction, for he originally formed and gave a decree to them: and as a potter the clay, his operation figured the dry land separated from the chaos.

6 Suffer me then to repeat and press the invitation, O give your attendance, and let us pay unfeigned homage, with bowing heads and bended knees, in the sacred presence of the great Creator and our **LORD** and benefactor.

3. For the **LORD** is a great God, and a great king above all gods.

4. In his hand are the deep places of the earth: the strength of the hills is his also.

5. The sea is his, and he made it: and his hands formed the dry land.

6. O come, let us worship and bow down: let us kneel before the **LORD** our maker.

For

7, 8, and 9. For he is our God, and we are the people of his pasture, and the sheep of his hand: to-day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my work.

10 and 11. Forty years long was I grieved with *this* generation, and said, *it is* a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath, that they should not enter into my rest.

For he hath eminently dis- SECT. 72.  
tinguished us of the *Israelitish* PSALM  
nation with peculiar grants  
and privileges: it is our  
honour and happiness, to call  
him our GOD, as a people  
to be under his tuition, as a  
flock his constant inspection.  
Wherefore, if in this your  
day of visitation, you are in-  
clined to hearken to his voice  
and obey his laws; take this  
necessary caution, and piously  
beware of following the ex-  
ample of your unthankful  
and incredulous ancestors in  
the wilderness: where faith  
the Almighty, your fore-  
fathers indeed put my pa-  
tience and Omnipotence to  
the trial, and likewise ex-  
perienced some what of the  
one and of the other.

During the whole course 10, 11.  
of forty years, even from  
their leaving Egypt to their  
passing over Jordan, was I  
quite tired with a carriage  
truly disgusting in that most  
obstinate and incorrigible ge-  
neration; and testified as to  
them, that they are a people  
whose errors can be placed  
to no account but that of a  
voluntary resolved stupidity  
and wickedness; neither would

SECT. 72. they ever be influenced to  
PSALM observe my ways of provi-  
xcv.10,11, dence or laws of righteousness: as to all whom, save  
*Caleb* and *Joshua*, in my just  
displeasure, I irrevocably de-  
creed, or most solemnly  
swore; saying, if they shall  
enter into the promised rest  
and happy settlement, so let  
it happen to me, or I will  
not be God.

## P S A L M XCVI.

*Exhortation to celebrate the divine praises: and to render the Almighty honoured by beathe[n]s. His awful greatness, and the infinite preference due to him compared to idols. His absolute supremacy, and the glory of his sanctuary. To be worshipped there. The world's Governour, Supporter and Judge. His judgment. The solid ground to the righteous of exultation. The author and occasion are supposed to be the same as the former.*

## P S A L M xcvi. 1.

SECT. 72. PSALM COMPLY now with my earnest desire, and to the eternal honour of Almighty GOD, sing a new song of praise for his recent and signal favours: let the whole country of Judea most melodiously celebrate our common LOR D and Governour.

I repeat

## P S A L M xcvi. 1.

O Sing unto the LOR D a new song: sing unto the LOR D all the earth.

2. Sing unto the L ORD, bless his name; shew forth his salvation from day to day.

I repeat it, raise your voices SECT. 72.  
high to God's glory; most devoutly acknowledge his PSALM  
xcvi. 2. perfections and providence: be continually declaring what successive deliverances he had wrought, and the great salvation he hath promised.

3. Declare his glory among the heathen, his wonders among all people.

Israelites who are acquainted with the true nature and grand object of religion, freely publish them to bewildered pagans: the wonders of his power and wisdom to people of all nations and kingdoms.

4. For the L ORD is great; and greatly to be praised: he is to be feared above all gods. —

This is only doing justice to the most perfect and illustrious of all characters, *viz.* that of the supreme Being: who is infinitely exalted in majesty; and for the displays of his power, wisdom and goodness, truly deserving of everlasting praises: there are no thrones of this earth, divinities of gentiles, nor angels of heaven that can claim the religious veneration which is clearly due to him.

5. For all the gods of the nations are idols; but the L ORD made the heavens.

As to all pagan deities demons and images, they are despicable worthless idols that can do nothing for their absurd votaries: but the spacious heavens give undeniable testimony

SECT. 72 mony to the glorious attributes of the Lord JEHO-

PSALM  
xcvi. 5, 6. V A H.

Essential to his person and ever under his unconstrained direction are all the noblest amazing perfections; his sanctuary displays his Omnipotence, peculiar dignity and truly resplendent glory.

7 O all ye families, from whatever tribe you spring, cheerfully ascribe unto the supreme Deity; ascribe, I say, most sincerely to the universal LORD everlasting excellence power and splendour.

8 Declare the instances of his evident authority, conspicuous providence, and most illustrious beneficence, which command esteem even the utmost veneration: as customary to the highest earthly potentates, bring costly presents and most humbly enter his sacred courts.

9 Fail not with submission and the lowest prostration, to pay your devoutest homage to the LORD of the whole creation; within the walls of that glorious mansion, which contains the ark of his covenant and symbols of his peculiar

6. Honour and majesty are before him; strength and beauty are in his sanctuary.

7. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8. Give unto the LORD, the glory due unto his name: bring an offering, and come into his courts.

9. O worship the LORD in the beauty of holiness: fear before him all the earth.

peculiar presence: let the whole country, as seized with an unusual awe, and amazement, approach under the deepest impressions with the greatest solemnity.

SECT. 72.  
PSALM  
xcvi. 9.

10. Say among the heathen, that the LORD reigneth: the world also shall be established, that it shall not be moved; he shall judge the people righteously.

Declare to idolatrous heathens, that the reins of universal providence are truly managed, not by their demons and fictitious divinities, but by the all-perfect Deity: the whole world and its affairs are under a proper direction, and stand upon an immovable foundation: moreover, whatever seeming inequalities and disorders there may be at present; they are in the way of being rectified, by an appointed future judgment; wherein rewards and punishments shall be administered with perfect accuracy to all men as they have acted.

11, 12 and 13. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice, Before the LORD: for he cometh, for he cometh to judge the earth: he shall

Then shall virtue long oppressed at length triumph: let the heavens shine brighter to congratulate the happy occasion, and the earth put on a most smiling aspect: let the oceans's roaring billows lash the shores in token of satisfaction, and all the tenants of the deep express pleasure: let the wide extended plane

**SECT. 72.** plane with its herbage corn  
 and fruit seem to exult: the  
 revolution is a most impor-  
 tant one, and the wood-lands,  
 plants and trees will be clad  
 for congratulating it, in a  
 most verdant foliage; at the  
 appearance of descending  
 Deity: for he deigns this  
 earth a visit in order to exe-  
 cute judgment: the whole  
 habitable world shall be sen-  
 tenced according to the most  
 perfect laws of moral recti-  
 tude; and the peculiar peo-  
 ple tried by those oracles of  
 truth and reason which have  
 been committed to them.

shall judge the world  
 with righteousness,  
 and the people with  
 his truth.

**PSALM**  
**xvi. 11,**  
**12, 13.**

### PSALM XCVII. SECT. LXXIII.

*The doctrine of a providence worthy to be rejoiced in. The solemnity and excellency of the divine government. Terrible to heathen idolaters. The Israelite's hope and joy. Moral evil to be avoided by professors of true religion. Integrity the ground of perpetual pleasure and happiness. The occasion is supposed to be some victory, and the author—David. See 1 Chron. xviii. 1. 2 Sam. xviii. 14.*

### PSALM xcvi. i.

**SECT. 73.** **T**H E administration of  
 all affairs is under the  
 divine direction; let the in-  
 habitants of the earth consider  
 this as the most desirable joy-  
 ful sentiment; and however  
 dispersed

**PSALM**  
**xcvii. 1.**

### PSALM xcvi. i.

**T**H E L O R D reigneth; let  
 the earth rejoice; let the multitude of  
 isles be glad thereof.

dispersed they are, and fur- SECT. 73.  
rounded with dangerous seas, PSALM  
xcvii. 1.  
let multiplied islands here  
ground their hopes of peace  
and safety.

2. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

As if the thickest clouds 2  
of an impenetrable obscu-  
rity intercepted, short-sighted  
creatures cannot fathom the  
secret designs, nor investigate  
the amazing ways of provi-  
dence: yet the perfection of  
equity is the confessed stable  
basis of God's throne, and  
the invariable rule of all his  
proceedings.

3. A fire goeth before him, and burneth up his enemies round about.

As a gathering consuming 3  
fire burns dry stubble, the  
severity of his justice leads  
the way, and on all sides is  
most dreadfully fatal; to those  
whom the evidence of truth  
could never convince, nor the  
laws of virtue regulate.

4. His lightnings enlightened the world: the earth saw, and trembled.

His executions, like thun- 4  
der-bolts struck, or the quick-  
est blazes of forked light-  
nings penetrated deep, and  
forced conviction through the  
habitable world: the unani-  
mated earth seemed sensible,  
and as if suddenly seized with  
trembling horrors, shook and  
tottered to its center.

5. The hills melt-  
ed like wax at the  
presence of the Lord,  
at the presence of  
the

As wax melteth before the 5  
fire, the fixed solid hills ap-  
peared dissolved at the ap-  
proaches

**SACT. 73.** proaches of the great JEHO-vah; at the approaches of the sovereign existence, the support and **LORD** of the universe. the **LORD** of the whole earth.

**PSALM**  
**xxviii. 5.**

6 The tempestuous heavens give abundant testimony, to his perfect justice, in showers of deserved vengeance on the guilty heads of the irreclaimable: and all people are admonished spectators of the display of his supremacy, the prodigies of his matchless power.

7 Confounded they are, and may all the infatuated devotees of fictitious gods and wooden divinities, always be exposed and confounded; who place confidence in and glory of worthless handy-work idols: ye greatest lords of this earth, and highest angels of heaven pay your sole homage to the common sovereign.

8 Upon receiving intelligence of our successes, the inhabitants of *Jerusalem* gave all possible demonstrations of joy: the other cities of the land of *Judea*, celebrated the happy occasion: which was truly that of justice prevailing, their enemies overthrown, and themselves delivered from oppression and persecution.

9 For, most powerful Being, it appeared very conspicuously,

6. The heavens declare his righteousness: and all the people see his glory.

7. Confounded be all they that serve graven images, that boast themselves of idols: worship him all ye gods.

8. Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments.

9. For thou **LORD**, art high above all the earth: thou art exalted

exalted far above all gods.

ously, that thou overrulest <sup>SECT. 73</sup>  
the events of this world, and  
easily disconcertest all the  
designs of failible mortals:  
under thy direction, and ab-  
solutely subject to thy control,  
however they be distinguished,  
are all creatures whether in  
earth or heaven.

PSALM  
XCVIII. 8.

10. Ye that love  
the L O R D , hate evil:  
he preserveth the  
souls of his saints;  
he delivereth them  
out of the hand of  
the wicked.

You who profess true re-<sup>10</sup>  
ligion, detest and ever avoid  
idolatry profaneness and wicked-  
ness: as to the effects of  
this conduct, the pious and  
upright are under the divine  
protection; and certain to be  
preserved from the power of  
ungodly tyrants, or amply re-  
warded for all they can suffer.

11. <sup>b</sup>Light is sown  
for the righteous,  
and gladness for the  
upright in heart.

As plentiful crops require  
the husbandman's industry,  
so do satisfaction and hap-  
piness spring from truth and  
virtue: and the greatest lasting  
felicity and glory shall in the  
end crown men of a stedfast  
and inviolable integrity.

12. Rejoice in the  
L O R D , ye righteous,  
and give thanks at  
the remembrance of  
his holiness.

You who act thus as rea-<sup>12</sup>  
son dictates, therefore have a  
right, to sooth your minds,  
in whatever condition, with  
the noblest divine hopes and  
comforts: do you constantly  
rejoice; and profess to the  
honour

<sup>b</sup> *Mosse* expresses the sentiment, victory and every kind of blessing, God has wrought into the very nature of things, for their benefit.

**SECT. 73.** honour of God's holiness,  
 truth and faithfulness, that  
**PSALM**  
**xcvii. 12.** he does not favour iniquity,  
 nor ever forsakes those who  
 copy confide in and obey him.

## P S A L M XCVIII.

*Invitation, in this form, to commemorate some deliverance. The truth, mercy and righteousness of God conspicuous in it. His equal and impartial judgment of the world, a most joyful subject. Supposed by some to be Moses's song abridged. Exod. xv. by the LXX, Syr. Lat. &c. a psalm of David and the occasion, the defeat of several heathen powers, recorded 1 Chron. xviii.*

## P S A L M xcvi. i.

**SECT. 73.** **PSALM**  
**xcviii. 1.** **A** Recent glorious occasion offers, and, O ye people, raise your voices, in a new composition to ascribe to Almighty God, all the honour of it: the happy event exceeds our most sanguine hopes and is truly astonishing: when human succours failed, the power of heaven plainly engaged, and the sacred invincible arm of the Omnipotent Being gained the victory.

**2** The most high God hath displayed in our salvation his own independent efficiency, and exclusive ability; his justice likewise and perfect equity appear in the strongest point

## P S A L M xcvi. i.

**O** Sing unto the LORD a new song, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory.

**2.** The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

point of view, to the full <sup>SECT. 73.</sup>  
conviction of the most un-  
believing pagans.

PSALM  
xcviii. 2.

3. He hath re-  
membered his mercy  
and his truth toward  
the house of Israel :  
all the ends of the  
earth have seen the  
salvation of our God.

The same is a memorable <sup>3</sup>  
instance of his faithful per-  
formance of promised mercy  
in favour of the children of  
*Israel* : the remotest parts of  
the earth have at length  
beheld what is sufficient to  
procure their ready acknow-  
ledgment of the divine ama-  
zing perfections.

4. Make a joyful  
noise unto the Lord,  
all the earth : make  
a loud noise, and  
rejoice and sing  
praise.

Let the whole world re-<sup>4</sup>  
sound with joy and triumph  
in honour of the most high  
God : let your voices break  
forth with a sudden vehe-  
mence, be exerted with the  
utmost energy, and perform  
sacred musick in the most re-  
gular and perfect manner.

5. Sing unto the  
Lord with the harp;  
with the harp, and  
the voice of a psalm.

Relieve the vocal melody,<sup>5</sup>  
by letting it take its turn with  
the instrumental : in psalmody  
play first on the harp, then  
answer with the voice.

6. With trumpets  
and sound of cornet  
make a joyful noise  
before the Lord,  
the King.

With metal trumpets, and<sup>6</sup>  
the most beautiful sounding  
cornets, express rapturous  
pleasure, in the presence and  
to the glory of the Almighty  
Being and supreme Gover-  
nour.

7. Let the sea roar  
and the fulness thereof ;  
the world, and  
they that dwell  
therein.

As concurring, let the<sup>7</sup>  
swelling sea's boisterous waves  
with whatever it contains roar  
like

**SECT. 73.** like the loudest thunder; let  
the habitable earth entire,  
**PSALM**  
**xcviii. 7.** echo with all its diversity  
of productions.

**8, 9** In testimony of their joys,  
let the confluxes of large  
rivers, as it were, clap their  
hands in their sonorous meet-  
ing: let the united moun-  
tains in perfect harmony  
exult, at the accession of the  
peerless J E H O V A H to his  
throne of judgment: for, as  
is foretold, the awful event  
commences; he comes to  
pronounce definitive sen-  
tences; conformable to measures  
of precise truth and right will  
he determine of the moral  
inhabitants of this probatio-  
nary world: and as is en-  
tirely reasonable and fitting  
dispose of all people and na-  
tions.

8 and 9. Let the  
floods clap *their*  
hands: let the hills  
be joyful together.  
Before the L O R D ;  
for he cometh to  
judge the earth: with  
righteousness shall  
he judge the world,  
and the people with  
equity.

*The End of the Third Volume.*